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For the Churchman.

Sunday Evening Musings.

Father! 'tis past, the blessed day,
By Jesu hallowed,
That saw Him victor in the fray
Triumphant from the dead.
'Tis past—yet doth its memory
Still sweetly linger near,
Filling my soul with thoughts of Thee,
Of love and godly fear.

Of love—yea, pure adoring love
That Thou one day hast given,
On which the soul may soar above,
May rise unchecked to heaven.
Of godly fear lest I have failed
This day to mount on high;
Lest earth hath o'er my heart prevailed,
Sense gained the victory.

Lest, spite of each seraphic strain
Thy Church this day hath sung,
My grovelling thoughts did here remain
Wand'ring the dead among.
Lest unaccepted at Thy throne
The worship I have given;
Lest voice went up, or eye alone,
Not spirit soared to heaven.

Father! forgive where I have erred,
Accept my feeble praise,
Nor let Thy favor be deferred,
Though evil all my ways.
Forgive, and bless, and let this day
Fresh wisdom bring to me,
And fresher strength to love and pray,
To walk by Faith with Thee.

To walk by Faith,—to safely tread
In path the Fathers trod;
From which Thy holy Church doth shed
The light of Truth abroad.
In which, the Patriarchs sought their rest,
Sought and with Prophets found;
Which Apostolic footsteps prest,
Which still Thy saints surround.

O Father, give me grace to bide
In this Thine ancient way;
Let not my spirit turn aside,
Nor from its quiet stray!
So when my earthly journeys cease,
With full salvation blest
My soul shall know Thy perfect peace,
Thy Church's endless rest.

New York, Sixth Sunday after Trinity. H. M. D.

From the Burlington Gazette.

Interesting Discoveries in Arabia.

Riverside, St. Barnabas's Day, 1844.

My dear Miss ——: Your most acceptable and interesting letter came to Burlington, when I was absent, on my Visitation. On my return I was called away immediately to Boston, whence a portion of my family embarked last month, for Europe. And then the Convention of my diocese, and some urgent calls of duty, kept me in continual occupation until now. It has been no neglect, therefore, that has delayed till now my answer to your intelligent enquiries, as to my friend's most wonderful discoveries. But I do not think that you supposed me negligent. The kind remembrances of other years, which prompted you to write, would make no such construction of my long delay. You have not doubted that the pleasure of that letter would be mutual; and that replying to it could not be a higher gratification to you than to myself. There is an instinct of the kindly heart, which never errs in its conclusion: for, judging of another by itself, it makes the confidence on which it counts.

As the best way to comply with your request, I will state as briefly as I can the process which my friend pursued. He had lately resumed, what he had laid aside for many years, a treatise on Arabian Geography, the sequel to his ingenious work, "Mahomedanism Unveiled." In the mean time, in 1834, some officers in the East India Company's service, had discovered on the coast of Hadramaut, some ancient inscriptions, partly cut in the ruins of an old city, and partly in the living rock, in a language quite unknown. Copies of one of them had been sent to two of the most learned philologians of Germany; but with no result, beyond the ingenious and just conjecture, that they were written in the first person plural, and the translation of the first word, afterwards abandoned as erroneous. It was not till the summer of 1843, when his book was partly printed, that the inscriptions became known to him, in Wellsted's Travels in Arabia; together with the fact that they had been sent to Germany to be decyphered. He admits the "feeling of jealous concern for the national honor; a sense of somewhat painful regret, that any but British learning should be judged needful to unveil the mysterious monuments of Arabian antiquity, first brought to light by British enterprise." At the first attempt, he found the inscriptions beyond his reach, and laid them down as hopeless. When, turning for materials for his work, to a tract on ancient Arabian history, bound up with his copy of Schultens's Monuments of Arabia, but so rare in England, as not to be found in the library of the British Museum, he opened (as men call it, accidentally,) on a title and monument, which instantly struck him, "from the equal length of the two documents," (ten lines in each,) "and the apparent identity of their locality," (near Aden, on the coast of Hadramaut,) as an Arabic version of the undecypherable inscription, he had seen in Wellsted's travels. It would be too long, but of the deepest interest, to trace the steps by which he sought to verify this shrewd conjecture; and quite impossible to express the sensation with which he found his most adventurous hopes confirmed, and was enabled to lay open to the world a record, which had stood the tides of time for 3500 years, (the age of Jacob and Joseph, and within 500 years of the flood;) and had been hidden for ages from all human ken. More than this, far more than any triumph of mere learning, "in the Adite monument at Hisn Ghorab, stands registered," to use his own words, in the dedication of his volume to the Archbishop of Canterbury, his friend and patron, "the incontrovertible fact, that the oldest monument in the world contains, at once, the fullest and the purest declaration of the great central truth of the Gospel: 'He preached to them Jesus, *and the Resurrection.*'" "And I may venture to state, without risk of effective contradiction, that, in the inscriptions at Hisn Ghorab, are restored to the world its oldest characters and language; that that language is inscribed upon a monument more durable than brass or marble . . . the living rock . . . which has withstood the storms of five and thirty centuries; and that this monument contains, 'graven with an iron pen, and lead, in the rock, for ever,' an anticipated gospel, in the primeval religion of mankind."

Although the Arabic translation was the providential clue to the discovery, my friend soon got beyond his teacher. Errors were discovered and corrected, obscurities were cleared up, hidden beauties were brought to light. Not only the nation was ascertained, whose deeds it chronicles; but, strange to say, the very names of the two men who cut the record in the rock were rescued, and brought out. It is an inscription in three parts. The longest is of ten lines, "engraved on a smoothed piece of rock, forming one side of the terrace." at Hisn Ghorab. Then, there are three short lines, "found on a small detached rock on the summit of the hill." Then, there are two lines, "found near the long inscription, lower down the terrace." They all relate to one transaction, an incident in Adite history. "The tribe of Ad," according to Mr. Sale, "were descended from Ad, the son of Aws, or Uz, the son of Aram, the son of Shem, the son of Noah." The event recorded is the rout and entire destruction of the sons of Ac, an Arab tribe, by the Aws, or tribe of Ad, whom they invaded. In Mr. Forster's book, fac similes are given of the inscription; the Aditic, and the Hamyaritic alphabet; and a Glossary containing every word in them, its derivation, and its explanation; with notes of copious illustration; upon every point which they involve I can give only his translation. The first inscription, of ten lines, is thus translated:

> We dwelt, living long luxuriously, in the Zenanas of this spacious mansion: our condition exempt from misfortune and adversity. Rolled in through our channel
>
> The sea, swelling against our castle with angry surge; our fountains flowed, with murmuring fall, above
>
> The lofty palms: whose keepers planted dry dates in our valley date-grounds; they sowed the arid rice.
>
> We hunted the young mountain-goats and the young hares, with gins and snares; beguiling we drew forth the fishes.
>
> We walked with slow, pround gait, in needle-worked many-colored silk vestments, in whole silks, in grass-green chequered robes.
>
> Over us presided kings, far removed from baseness, and stern chastisers of reprobate and wicked men. They noted down for us, according to the doctrine of Heber,
>
> Good judgments, written in a book to be kept; and we proclaimed our belief in mirhcles, in the resurrection, in the return into the nostrils of the breath of life.
>
> Made an inroad robbers, and would do us violence; we rode forth, we and our generous youth, with stiff and sharp-pointed spears; rushing onward
>
> Proud champions of our families and wives; fighting valiently, upon coursers with long necks, dun-colored, iron-gray, and bright-bay,
>
> With our swords still wounding and piercing our adversaries, until charging home, we conquered and crushed this refuse of mankind.

The short inscription in three lines reads thus:

> With hostile hate, the men of crime
> We assailed: onward rushed
> Our horses, and trampled them under foot.

The two-line inscription, which is under the long inscription, on the terrace, is as follows:

> Divided into parts, and inscribed from right to left, and marked with points, this song of triumph, Sarash Dzerahh.
>
> Transpierced, and hunted down, and covered their faces with blackness, Aws the Beni Ac.

"No words of mine," says Mr. Forster, in his Dedication, "could describe to your Grace the sensation of mind awakened by the fact certainly arrived at, that all my antecedent conjectures respecting this inscription, were correct; that *it is* the original, whence was rendered into modern Arabic the poetical inscription in ten couplets, published by Schultens in his 'Monumenta;' that this original is a contemporary record of the famous lost tribe of Ad; and that instead of an obscure chronicle of the private undertakings, the Pagan devotions, the intestine divisions, and the struggles against their warlike neighbors, we possess in this Adite monument, a magnificent ode, rivalling, in the loftiness of its flights and suddenness of its falls, the winged muse of Pindar, combining with the majesty of Milton the consummate skill of Pope: and embodying, amidst its grapic and glowing descriptions of the luxury and splendor, the pursuits and pastimes, the very dress and carriage, of the ancient Adites, the most precious truths of patriarchal revelation; the doctrine of miracles, the doctrine of the resurrection, the doctrine of the life to come. What Job, (who living in the opposite quarter of Arabia, amidst the sands of the great Northern desert, had no lasting material within reach on which to perpetuate his thoughts) so earnestly desired, stands here realized." "Oh that my words were now written! Oh that they were printed in a book! That [like the kindred creed of the lost tribe of Ad] they were graven with an iron pen, and lead, in the rock forever! [For mine is a better and brighter revelation than theirs.] For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet, in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."

Thus, my dear friend, I have given you an account of this wonderful recovery of a lost alphabet and language, the key to open to us all the hidden treasures of full five and thirty centuries; there being, it is understood, numerous similar inscriptions along the coast of Hadramaut. And thus have I enabled you to share, with Mr. Forster, the delight which every Christian heart must feel, in a new testimony to "the truth as it is in Jesus." Your inquiry as to the effect which these discoveries must have, in fuller confirmation of the faith, he answers well himself. "But it is not the antiquity of these monuments, however high, which constitutes their value; it is the precious central truths of revealed religion which they record, and which they have handed down from the first ages of the post-diluvian world, that raise them above all price. Viewed in this respect, they strike at the very root of scepticism, and leave not even his own hollow ground beneath the feet of the unbeliever. For, if what the infidel vainly would bring into question, as originating with Christianity, stands here, registered as the primeval faith of mankind, there is an end, at once, to the idle sophistry of unbelief." "The inscription on the rock of Hisn Ghorab, a *contemporary witness* of the faith of the most ancient of the old Arabians, changes the state of things, placing beyond the cavils of scepticism itself, at once, the fact and the purity of their belief in the scriptural doctrine of the Resurrection; and presenting to the eye this great Gospel truth, (to borrow the noble language of Mr. Burke,) 'covered with the awful hoar of innumerable ages.'"

And now, my dear friend, I surely need not tell you, that this kind remembrance of the "days lang syne" could stand in need of no excuse. They are among my memory's greenest spots; and are refreshed and brightened to me, by your friendly reminiscence of them.

Believe me, with every wish for your happiness, your faithful and affectionate friend,

GEORGE W. DOANE.

Archdeacon of Nottingham's Charge.

Extract from a Charge delivered by the Venerable Archdeacon Wilkins, D. D., at his Annual Visitation of the Clergy of the Archdeaconry and County of Nottingham in June, 1844.

It must be admitted that, from the supineness of the previous age in matters of religion, on the part as well of the clergy as the laity, great laxity prevailed both of doctrine and discipline, until, at length, the persevering industry of dissent, chiefly encouraged by the want of Church accommodation in populous places, the clergy have been roused to a state of more active efficiency. In the interval, however, sectarian practices have been employed for the working of our religious system to the prejudice of such as originally prevailed in the Church, and were removed at the Reformation, but which have been held in abeyance, not so much from want of their perfect adaptation to the circumstances of the times, as from a false predilection for resorting to usages more consonant with the morbid feelings of the day.

There has also been brought into operation the influence of that extended and unlimited toleration, by which not only dissent has been protected by the legislature, (as it most justly claims to be,) but has now, at length, been unduly encouraged to the detriment of the Church at large; while a flood of Romanism, hitherto restrained within its proper embankments, has broken loose, and threatens to overrun the kingdom unless its course be impeded by our efforts to turn it back into that channel to which, for the spiritual and temporal safety of the country, it ought to be confined.

With sectarianism, then, on the one hand, and Romanism on the other, our Church in these times of difficulty has to contend: and the difficulty of contention is the greater from the impediment which the very low views of Christian doctrine, now influencing the teaching and usages in our Church, throw in its way while struggling with the alluring spectacles and subtile practices of the Church of Rome. From the earliest dawn of the Reformation to the present time, while our Church has been laboring to keep aloof from the Romanists, there has been a constant succession of her members who have made equal and simultaneous endeavors to separate from her. Many of those who, in the time of Mary, exiled themselves from the kingdom from religious motives, imbibed in their banishment a taste and feeling for the doctrines and practices of the Genevan school; and when, on the accession of Elizabeth, they returned, they involved the Church in much confusion by their efforts to reform it upon Genevan principles. At length, finding themselves unable to remodel the Church on their own plan, they first denounced her as infected with Romish errors, and then, breaking from her Communion, established their own conventicles.

From this period to that of the Great Rebellion, the Church, protected by the State, gradually rose and continued in the ascendant, when at length the Parliament, under the struggling, and as it proved the preponderating influence of the Puritans, abolished Episcopacy as unscriptural, rejected the Common Form for extemporaneous prayer, expelled the clergy who stood by the principles of the Church, and substituted Puritans and other sectarians in their place. Again, in 1600, on the restoration of Charles II. to the throne of his ancestors, the Puritans in their turn were expelled, and the Church, now delivered from persecution, has ever since prospered. And although the rejected party unceasingly endeavored to regain their power, their efforts were unavailing; and unavailing all such efforts will continue to be, unless the strenuous exertions now put forth by a party within our Church, who assume the very same weapons, denouncing the Divine institution of Episcopacy, and the Church's interpretation of Scripture doctrine by her Prayer-book, should eventually prove more successful.

It is, indeed, greatly to be deplored, that in imitation of the separatists, many of our own body should have attempted to govern the Church by means of societies and combinations of themselves, instead of resorting to the regular mode of placing it, in every emergency, under the control and influence of those fathers, a succession of whom Christ has provided for its preservation and guidance; for by such an abandonment of order and regulation the practices and doctrines of dissent have been made to mingle with those of the Church to an extent very injurious to her cause. It is impossible for us to make common cause with those who dissent from us in matters of religion. Agreement with them either in the principles or doctrines of religion must always carry with it concession on our part; a concession involving principle, and therefore, of such a nature as, however well disposed we may feel towards them in all other respects, we are not at liberty to make, independent of the consideration that such concession, even though it should serve to draw to our cause many opponents, fails not, at the same time, to alienate many more friends from it. For either the Church to which we belong is an integral part of the Universal Church of Christ, and therefore, of Divine appointment, or it is not; either Christ has established and left to endless posterity this Catholic Church, and made provision for a succession of ministers to serve in it, or he has not. Now this great body of the Church is formed in unity and in identity with Christ, the head of it, "compacted by that which every joint or member supplieth," and so "perfectly joined together in the same mind and in the same judgment," as to admit of no divisions within its pale, and assuredly of none whatever without it. Scripture clearly declares to us one religion which we must believe and follow—one Church into which we must enter, and whose ordinances we must obey; not a multitude of religions, nor a multitude of Churches, out of which we may select those that best accord with our individual interests and predilections. Hence, amongst ourselves, there are to be no followers of Paul, of Apollos, of Cephas, distinct from Christ, and without the Church, we are to know nothing of any ancient or modern Hymeneas, Alexander, or Diotrophes. No; Christ by his Apostles, has founded one system "for the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ, which is the Church;" and consequently all those who will not become and remain members of it, but will set up what they call "Churches" of their own, and appoint teachers for themselves, must do so at the risk of looking for salvation by human means in preference to those divinely ordained.

When, therefore, in these our days, we find there are those amongst us who deny the divine institution of Episcopacy, and in a public declaration affirm, "That there is no scriptural authority for asserting that those only are rightly ordained, or are to be esteemed true ministers of Christ who have received Episcopal ordination," which declaration has recently been published,—such of them as are ministers of our Church, we must refer to that preface to our ordination service, to which, as part of "the Book of Common Prayer," they have each given their solemn assent; namely, that "it is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons." But to such as are dissenters, we offer this proof, namely, that St. Paul left Titus, whom he had consecrated Bishop of Crete, to perfect the things which he himself had left incomplete; and that not only Titus, but Timothy also, although not Apostles, were directly and divinely appointed to the office of Bishop, as well as St. Paul, St. Matthias, and St. Barnabas. These were not only presbyters, but something more, and as such, were commanded by St. Paul to ordain, to charge, and to superintend the doctrine and conduct of both Deacons and Presbyters under them. And further than this, Scripture represents the seven churches of Asia as having, each, their chief pastor or Bishop, whom the Holy Spirit called "the Angel of the Church."

Moreover, when Judas by transgression fell, another was appointed to his Apostleship. Where then, we may ask, is there a want of Scripture authority for this high office in our Church? For, as Christ, the promised Shiloh was sent by the Father as "the great Apostle, Bishop, and Pastor of the Church," after he had been visibly consecrated to that office by the Holy Ghost, so he sent his Apostles as his Father had sent him: and he gave them the Holy Ghost as his Father had given him, and commissioned them to execute the same Apostolic, Episcopal, and Pastoral office in their own persons, and in that of their successors for governing his Church, until his coming again, promising to be with them "alway, unto the end of the world."

What further proof can be required in confirmation of this divinely instituted office? And here, it may be remarked, that in the early part of the 16th century there was not in the universal Church, as there never had been from its foundation, any one ministering in it who had not received Episcopal ordination. But it seems reserved to the 19th century for some of those, who while professing conformity, and eating the bread of the Church, to repudiate this fact, and publicly to disclaim it. It is, indeed, easy to conceive that sectarists may hold and propagate this opinion. but it is perfectly incomprehensible how any of our clergy should not only now bring themselves to embrace the fallacy, but should publish their belief of its being none.

The seceders from our Church may with sincerity and earnestness combine in any numbers to set up various religious communities which they may consider as sanctioned by their peculiar views of Holy Scripture; for there may be sincerity in error as well as sincerity in truth; and they may trust to unrevealed and uncovenanted mercies for salvation through them. But these so called "Churches," so variously constituted and so differing in doctrine, in principle, and in practice, cannot be true; because as each individual in the exercise of his private judgment has the same power to establish any new creed, or to adopt that of another, there is no divine foundation, no divine institution of their body, nor can there ever be that union of sentiment, "that same mind and that same judgment," which it was the great object of the Saviour, and the strong injunction of his apostles, should bind mankind in one bond of religious union. And moreover, this one Church, the ordained instrument by which the work of salvation through Christ is to be accomplished, is to be preferred above all other systems of religion, as being founded on the will of God, and as distinguished from all so called "Churches" instituted by the mere will or caprice of man.

Such, then, as hold different principles, and consequently, different doctrines and usages from the Church, cannot join in communion with us, nor we with them; for, generally speaking, whatever tends to promote their religious views, tends in the same degree to obstruct ours. On the broad basis of Christian charity we willingly and cordially join with them in upholding objects and purposes of common humanity and social fellowship; on these grounds we gladly meet to co-operate and mingle with them as brethren; but in matters of a spiritual nature, where our sentiments and practices are so discordant, it is impossible for us to do more than to pray to God, for the sake of his dear son, our Saviour, to pardon their errors and our own, and to trust that neither they nor we may fail of the divine mercy, through the atoning blood of the Redeemer, shed for the whole race of man.

So widely has toleration been extended, and so active and prominent a part have the sectarists in these latter times taken for the spread of their tenets, and so successful have been their efforts in exerting their influence, more especially where the ground has been unoccupied or neglected by the Church, that numerous members of our body, guided more by zeal than discretion, have adopted their practices, relinquishing those methods within their reach, while they are more in accordance with the principles of their Church, are the best adapted to the attainment of her views.

It is now their practice, at stated times, to resort to a place of concourse in the metropolis for the purpose of attending either the Societies they have amongst themselves established, or to form meetings where, not only without the presence but the concurrence of the Bishop of the Diocese, they hold a species of Synod, whence they promulgate their peculiar views relating to the doctrines, usages, and discipline of the Church, to the furtherance of what they, unfortunately, conceive to be measures beneficial to her cause. Others, following out the same system in the country, convene meetings, also without the presence or sanction of the Bishop, in parishes where they have no authority for assembling for such purposes, and where they not unfrequently meet in opposition to the minister whose authority they invade, and by means of such conventions disseminate opinions and uphold societies and objects not in unison with the views and principles of the Church at large.

Can any thing, I would ask, be more conducive to disunion than such practices? Can any thing be more calculated to produce insubordination to the governing "powers that be," than this mode of conduct?

In illustration of the injurious effects of such proceedings, I would point to that large and beautiful building just erected in our county town, so shortly to be consecrated to the purposes of papal worship, and which is held out as a perfect specimen of a large district church on the part of the Romanists.

So openly and bitterly did the unauthorized advocates of one of these Societies, from year to year, inveigh against the papists and their idolatrous superstitions, that, stung by such gratuitous and uncalled for attacks, they determined to erect a place of worship of their own, of the largest and most perfect construction, in which they might uphold their creed, and defend it in a manner to defy any puny efforts to obstruct its wider promulgation; and here, in a few months will be seen a Romish Bishop with a retinue of priests taking possession of a temple of exquisite workmanship, in which the idolatrous rites and ceremonies of the gorgeous worship of the Virgin Mary will be displayed in a manner alluring to the eye and sense of the people. Such, amongst us, has been the result of the efforts of a Society which has been called into being, and has been worked by party combination, unsanctioned by Episcopal authority, unsanctioned by the local clergy, and upheld by ministers not of the same communion, for the purpose, as its supporters have imagined, of checking the spread of Romanism, and thereby strengthening the Protestant cause; but which, as we now too clearly perceive, has been productive of the very contrary effect.

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The extremes into which these Divines [Anglo Catholic] have fallen have been censured in terms of unmitigated severity by all those whose views they oppose, whether they have read their writings or only heard the report of them from others; all combining to charge upon them the defection they are said to have created, from the side of Protestantism to that of Popery. But this has been asserted, I think, without reflecting upon, or in ignorance of the fact, that all those who since the first publication of these writings are reported so to have apostatized, are equalled in number by others, whether of the clergy or laity, who have seceded to dissent; while those who have left dissent, and gone over to the Church, outnumber both. Nor have they considered the further fact, that they who have so unsparingly condemned these so called "Anglo Catholic writers," for putting aside the plain grammatical sense and meaning of our Articles, have done precisely the same thing with respect to some of the leading doctrines of the Church, as maintained by the compilers of the Articles in their "Book of Common Prayer." For, taking the most striking instances of this inconsistency, we may remark, that of all the religious doctrines which our Church fully sets forth, none is more explicitly predicated than that of baptismal regeneration; showing, that this sacrament is not only the badge of our Christian calling and profession, but that it is a divinely ordained means of grace; and one portion of that grace, the Nicene Creed, on repeated Scripture authorities, explains to be "for the remission of sins" accompanying the rite when duly administered. But without entering into the difference of interpretation set up by those amongst us who turn the Scriptures, bearing on this subject, to their own meaning, or without dwelling upon the circumstance that our Church has received the doctrine thus explained as a Christian verity founded on God's Word, and held by the Universal Church from the times of the Apostles to the days of Calvin; I will only insist upon the fact, that our Reformers thus maintain the doctrine in the Book of Common Prayer, in which it is repeatedly explained in clear, unambiguous terms—to which book, and every part of it, we have all given our unfeigned "assent and consent," and have solemnly bound ourselves to conform. Yet, notwithstanding this undisputed avowal of our subscription to this view of the doctrine, we find there are many amongst us who deny its truth, and vainly endeavor to wrest it from its plain grammatical interpretation to a different sense and meaning, declaring "That there are those persons who have neither been born again of the Spirit, nor justified, although they were baptized in their infancy;" and who hold, that to allege baptism to be regeneration, "is one of the most dangerous errors that have agitated the Church of Christ."

Again, in utter subversion of every notion of a Sacrament, they deny "the *presence* of Christ in the Sacrament of the Lord's Supper in *any manner* [other] than that in which he is present with them whenever they meet together in his name;" so that "whenever faith in Christ's atoning sacrifice is exercised," his body and blood, in their estimation, is duly and sacramentally received. This is not only totally at variance with our Articles and our Liturgy, but is directly opposed to the Homily, which while it enjoins us to abstain from endeavoring to explain the high and sacred mysteries of our religion, adds, "but this much we must be sure to hold, that in this Supper of the Lord there is no vain ceremony, no bare sign, no untrue *figure of a thing absent.*" "Wherefore," it proceeds to say, "let us prove and try ourselves unfeignedly, so that at his table we receive not only the *outward Sacrament*, but the spiritual thing also; not the figure, but the truth; *not the shadow only, but the body.*"

By this language of their new "declaration," these projectors overthrow the plain grammatical sense in which the reformers themselves have understood and maintained these doctrines of Scripture, and to the truth of which they have given their recorded assent; and thus it is, that they commit the very error which they charge with so much severity on the writers to whom they are opposed; and these are not the only instances in which, while judging of others, they condemn themselves. Indeed, it seems that this portion of our body, unawed by the fate which befel the disciples of the school of Hoadley, unawed by the sentence of convocation in condemnation of their doctrines, namely, "that it was needless to believe any particular creed, and that sincerity and our own persuasion of the correctness of our individual opinions (whether well or ill-founded) was sufficient," appear in this our day, by the taking the same position and making a similar declaration, to hazard the infliction of the same sentence and the same doom. But in this, as in the former case, it must be the hope and prayer of every sincere Churchman that the result, under God's providence, may be equally unsuccessful.

It is well known that the promoters and advocates of the periodical to which I have before alluded, and which has happily been suppressed, endeavored to persuade Churchmen to aim at the severance of the Church from the State, that so, having a government exclusively her own, her ancient doctrines and practices might be revived, and that her discipline might become independent of civil interference. Their desire, it appears to have been, was to re-establish the Church in all her pristine integrity; to preserve her doctrines and usages entire, and to guide her services in rigid adherence to her ritual, and in strict conformity with her Canons and constitutions, that so she might be worked upon her own principles alone, unrestrained by connection with the State, and even independent of her national provision.

Hazardous to her stability as this would have been, detrimental in the extreme to the cause both of the kingdom and the Church herself as this must have proved, its extravagance is only surpassed by the present object of those of her body who now publicly invite the clergy and laity, through the medium of their unauthorized religious meetings and by other means, to subscribe the Articles of *their* "Declaration;" which is, in effect, to break connection, not only with the State, but with the Church, and to follow in the track of the Separatists from the establishment in Scotland, by forming a *secession Church* upon what are called "Evangelical principles," with a Bishop, having no claim to apostolical descent or institution to govern it. And thus they would irretrievably damage their sacred calling and ministerial authority, and inflict a heavy blow on our holy faith.

I mention these several circumstances, not for the purpose of unnecessarily exposing the errors into which we have fallen, nor with the most remote intention of feeding the flame of controversy, but solely, and sincerely, with the desire of reviewing past errors in order to avoid their further progress; and, at the same time, to show how invariably it happens, that party feelings lead to an extreme; that such extremes not unfrequently meet; and when they do that, they are sure to operate to the detriment of the cause which they are employed to promote.

From the Christian Remembrancer.

Signs of Hope.

Not quite an hundred years ago, the poet Gray, anathematizing a dull book, described it as containing "whole pages of common-place stuff, that for stupidity might have been wrote by Dr. Waterland, or any other grave divine." Now Gray was neither an unbeliever, nor a flippant nor a shallow person; but he was a man of letters, and looked on Theology as nearly as any other man of letters in that day would have done. How would it have astonished him, as well as many between his time and our own, could it have been foretold that a day would arrive, when, from no lack of literature, even the very lightest—a day in which Poets were to have greater honor than ever he saw conferred on them; a day teeming with attractive Fiction of all sorts: a day in which whatever other faculties might be in active exercise, the gift of humor most assuredly should; the prominent subject of conversation should be, the Theologians of the time, and their sayings and doings! And this not in one circle only, but in every cognizable one; in the West End of London, and, as we have lately been assured, in the back-settlements of America, chance talk will naturally end in discussing the merits, or demanding the latest intelligence, of Messrs. Newman and Pusey. The great Church movement which is so associated with those two names is, viewing it merely as a Phenomenon, one of the most conspicuous features of our times; all eyes, whatever be their faculty of measuring its dimensions, or of tracing its form, are constrained to gaze upon it; and whether the attendant emotions be those of triumph, joy, uneasiness, alarm, or hatred, the subject is an uppermost one in all minds.

Of course, those to whom the whole matter is an annoyance, are ready enough with plausible explanations of this portent, such as that an excited age must always want variety in its excitement, and that Theology may take its turn as a fashionable stimulus, quite as well as anything else. Now this may perhaps explain too much of the interest taken by the upper classes in the outward and superficial aspects of the Oxford school; but it will not explain the vast progress of that school itself in all educated ranks; and still less the increasing hold that the high doctrines of the Church and the Sacraments are taking of minds unconnected with, and not always very kindred to, the Oxford writers. Make what you like of the less respectable concomitants of the phenomenon, find as many degrading explanations as you can of its more superficial manifestations, resolve the change and the seeming enthusiasm of the frivolous and the vain, into their original frivolity and vanity, as much as you please; when you have done all these things, you still leave a great portent behind. There is still a great Church movement which you may hate, but which you cannot despise—the Catholic Church is a word which is surely fast tending to have some great meaning, for good or for ill. Mighty powers are in action; the fountains of the great deep are opened. Whither we are tending, none may venture exactly to tell; nor need those who feel that they are moving, and that they are moving under the guidance of a Heavenly Light, care exactly to know. For them the words, "Lo, I am with you always," are enough. But it may serve to strengthen the Faith of such, that they are obeying no deception, and in itself it must needs be a pious and profitable work, to trace, as far as we can, the various causes which have been made in our day, to concur towards one end. If we find that the confluence has been from most distant sources, that all the great tendencies of our age have borne upon this one object—the Catholic Church—then we see enough to answer the man who sneers at those who are earnestly occupied with that object; then too we see enough at once to solemnize and awe as well as encourage and gladden our hearts; and then too, if we feel sure that this Catholic Church be indeed the Kingdom of God, do we see His manifold Wisdom and Might.

Before entering on this inquiry, there is a previous consideration which gives it additional solemnity. The time seems to have come for a further manifestation of the Catholic Church

than we have seen for ages. Secular causes and considerations are bringing men together; geographical distance is losing more than half its power to keep them asunder: "Many are running to and fro, and knowledge is being increased." There is a secular gathering of men which, in order that it be blessed and sanctified, demands for them a spiritual Unity. The causes which were keeping them apart are being done away. This is an important consideration. It is undeniable that in the beginning of the Church, although we cannot ascribe her Unity to anything short of a spiritual principle, she was provided with a secular framework of society, which greatly aided her in its development. We do not mean to say that the Roman Empire was either the ideal of Human Society in earthly respects, or the best ally of the Church; our opinion being the very contrary. But almost commensurate with the Church, and combined, coherent, bringing men together from the most opposite regions as it was, it became, as we have said, a great assistance to her in the development of her Unity, and, in virtue of the characteristics to which we have referred, would have thrown on herself the whole blame of any stoppage of Communion, had such then arisen to any great extent, or in any serious permanence. After its fall, a new state of things began. The history of modern Europe is a history of the growth of nations out of the great mass of the Roman Empire. The confusion into which that was thrown, was not left unvisited by formative principles, which, gradually casting off on the one hand such Imperial traditions as continued to hold Europe secularly together, and on the other, gradually aggregating all such smaller tribes as tended by great natural affinities towards union, did by this process at once of contraction and enlargement, fix and shape the great countries of Europe in their present dimensions and aspects. How slow a process this has been, how comparatively recent are the completed formation and fixing of the Britain, the France, the Spain, the Austria of our own time, we need not say at present. It is a truth which every man may master by a little reflection, but which is seldom considered, remembered, or realized as it ought to be.

Now this process, as far as it has been Divine, is to be reverenced; and the nations in which it has issued, are to be regarded as God's Ordinance, ordained for some high end. But, as in all history we observe God's purpose and man's infirmity strangely mingled, so here, though we cannot doubt that the formation of nations each integrally independent was ordained for good, it is easy to see that of necessity it gave scope for whatever might be tending to division in the Church. And thus, other causes conspiring, did Christendom become miserably divided.

Now in such a state of affairs, although it must still have been every man's duty to be Catholic, and though the members of a really Catholic Church must have been furnished with all essential resources for being so to the salvation of their own souls, yet there cannot have been, taking the best people at their best, all the fruits of Catholicity as manifesetd in the whole range and tone of thought, and in all habitual sayings and doings. Men cannot have duties beyond their alloted range. And thus, miserable as is much of our English retrospect, we may console ourselves with believing that many of our fathers were better Catholics than they seem to us, or than we should be were our words and actions the same as theirs They may not have been called on, and not very fit, to make definitions or statements of the Church or the Sacraments, and yet may have been ranging among the immunities and privileges of the one, and living on the heavenly nourishment that flows through the other; and they may have had what we think a very narrow range and sympathy, may have spoken, and even felt about the Church as though it were limited to their own country, and been radically Catholic notwithstanding; our Catholic duties, as we have said, being determined by the precise amount of our practical knowledge of men, and our range of feeling and action. He who really, and in a practical way, knows no more than three adjoining parishes, may be a good Catholic in his feeling and behavior within them. He who has not a duty, nor even a practical thought or feeling beyond his country, may be a good Catholic within its boundaries. The day will come when the world itself shall be too little for the fellowship of the Church; when he would be a sectarian, were such a case possible, who should limit himself to our planet. If, therefore, even the elect spirits of the ages immediately preceding our own, who must of necessity have been radically Catholic, present us with many phenomena which would be unsuitable amid a generally diffused Catholicism, it is easy to see that in the absence of such, the majority must have been altogether un-Catholic. And it is equally easy to see that the state of affairs which, if it did not justify, at least in great measure accounted for, the divisions of Christendom, is passing away. The formation of Nations in Western Europe seems a completed work; our instinctive feeling is that each, be it Britain, France, or Spain, must through every vicissitude continue Britain, France, or Spain, for good or for ill. While, therefore, national development is a completed work, other processes are going on, which, drawing men together as they are doing, demand, as we have said, a Catholic Church, in order that their operation may be wholesome and blessed; and the duty of keeping this object before her is especially incumbent on England, as is indicated in a thousand ways, in the wide range of thought and feeling, in the facilities of movement, and consequent enlarged intercourse with mankind now opened to us, in our ever-increasing colonial empire, in the Missionary character which we are now bound, as we would avoid National Apostasy, to take up, and in others which cannot be dwelt on at present.

That we have good reason for believing that God is mysteriously training us for a more Catholic development than we have known for ages, and, consequently, for believing that he for his part will not be wanting to us if we dutifully endeavor after such development, it will be the aim of the following remarks to show, by means of the argument which we announced at the outset—the confluence of people and tendencies amongst us—all bearing on this one point.

Recent disclosures would at first sight seem to assign to the great ecclesiastical movement at present in progress, the origin of a political emergency. This is the impression which is made at first, both by Mr. Perceval's and Mr. Palmer's pamphlets. On the latter, by far the most important piece of recent history which has appeared, we dwelt at length in a late number. Again, however, we must express our conviction that to ascribe the progress of Church principles to the emergency of 1833,—to represent the steady and clear proclamation of them which has ever since been made merely as a means of meeting that emergency, is not more remote from the truth than from the intention of either of the writers in question. They merely tell us how the dangers of 1833 brought certain persons together, induced them to find out a line of decisive action, and at the moment when the Church seemed environed with enemies, to call renewed attention to her Divine origin and Heavenly authority. But the least consideration will suffice to show that, as the proclamation of these things could have had no virtue, had they been other than living truths of the highest concern at all times, so it could not have been made to any effect, except by men who had been long conversant with them, and had in the first instance approached them by some other road than a mere outward emergency. From which it follows, that the great advance of Church principles was a thing to be looked for anyhow, and in fact, we think it had commenced before the date, and independently of the origin, commonly assigned to it. We must now, therefore, as we have said, trace the sources from which, under God's blessing, we think it proceeded.

And the first of these that demands attention was one which proceeded directly from Him. The majority of the clergy had ever formally held the leading doctrines, from the practical consequences of which many of them now recoil. In the year 1820, it would not be too much to say that the whole body of those called the orthodox clergy, held Apostolical Succession and Baptismal Regeneration, and would not have turned away from even high statements of the grace of the Eucharist, so long as they were only brought forward to shut out the views of the Evangelical Party. Their High Church principles were held merely negatively, and, of course, coldly. They were only brought forward when needed for a purpose which one cannot much respect, and were probably seldom heard of, except in the University pulpits, and in visitation sermons. The ordinary preaching of those men bore too near a resemblance to that of the Jortins and Paleys of last century, even when not, as was very frequently the case, *identical* with it. But in the ensuing ten years a great change was taking place among this body, and serious religion becoming far more prevalent amid their ranks. They learnt, without seemingly abandoning any part of their old position, to feel the importance of the peculiarities of the Gospel *at all times;* they learnt to make the Cross of their Lord as much their watchword as it had ever been that of their self-styled evangelical brethren. The "Dialogues on Prophecy"—a most interesting and curious record of the state of affairs at the time to which we are referring, and one which cannot be identified in any way with the clergy in question,—speaks of "the genuine piety which is rising in the High Church party," and testifies to the important fact, that it was "of a more manly kind than is to be found in the ranks of Evangelicalism." Now, if the truths previously held by those High Churchmen, not perhaps altogether in unrighteousness, but yet in coldness and mere antagonism to the inconvenient zeal of others, were the great and pregnant ones we think them, it seems to follow that it needed but the breath of a better spirit to make them start up into an activity and prominence which ought ever to have been theirs; that in the mere fact of serious and earnest religion becoming more prevalent in connexion with them, we have a sufficient cause of the increased and increasing attention which they are commanding. Illustrations of the change to which we are referring might easily be found. The present Bishop of London may, without offence we trust, be adduced as a very prominent one; the churches under his sway supply us with another; the sermons of Mr. Le Bas and Mr. Evans, even those of Mr. Benson, will explain our meaning. Perhaps the late admirable Mr. Rose, before his entrance on the very course of action for which we are now accounting, may serve as the type of what we are referring to. He indeed was the first in our day, as far as we know, who in England called attention to the Apostolical Succession, as a truth, not of negative and antagonistic, but of positive and intrinsic importance; as one which enhanced the solemnity, while it increased the encouragement, of discharging the priestly office.

Communications.

For the Churchman.

"This is the House of Prayer."

Mr. Editor,—As soon as a building is dedicated to the Most High, does it not become a house of prayer, a temple of the living God, and as such is it not free to all? If this be so, how can a few who *may* boast of an abundance of this world's goods, exclude those in humbler life from worshipping God in his holy temple?

It is a well known fact of almost weekly occurrence, that in several churches in your city not only strangers but citizens also are not treated with the common courtesy of society, nay, ofttimes insulted by owners or occupants of pews.

It was but a few weeks since that a lady, a stranger, who had taken a seat in one of your city churches, was told by a person who came in church after service had commenced, that *that* pew was private property, and that her company could be dispensed with. Even a few Sundays ago, on an ordination occasion, an occurrence took place which deserves a passing notice.

A gentleman and lady entered this church—they walked up the side aisle, passed many pews in which two or three persons could with comfort have been seated, and on reaching the chancel they paused for a moment, and seeing no person disposed to give the lady a seat, the gentleman left her standing until he had procured for her a chair from the vestry room, and not until he had returned with one for himself was he aware that she was offered and had accepted a seat in a pew in which more might with comfort have been seated.

The time has gone by for locking pew doors and from preventing willing hearers from hearing the Gospel preached, and I sincerely hope for the honor and well-being of *our* Church, that this may be the last offence against common decency and respect which we all owe each other that shall ever reach my ear. If there are congregations in your city that do not wish strangers to unite with them in worship, let the public know it, and let them place on the outer wall in large letters, "*This temple was consecrated to the living God, but we have converted it to our own private use,—no strangers admitted here.*"

AN ALBANIAN.

For the Churchman.

Sir,—Just as I had looked over the extract from Mr. Newman's Sermons on Subjects of the Day, given in your paper of the 24th inst., I took up accidentally your paper for October 21st, and read an article of your own, beginning, "We agree entirely with Bishop McIlvaine." It is evident that your "settled conviction" is precisely contrary to the "theory" which might "never have been impelled onwards," which might not have received "its force and its edge" but for "recent speeches and acts of authorities," the usual contemptible pretext, most impudent, most false, but—alas! can it be called contemptible when it fulfils the evil purposes it is put forth for? Oh! when will the delusions, the blindness of so many of the most able, most faithful, most devoted of our brethren, with regard to the machinations of the traitors and Jesuits among us,* pass away; and how inexplicable that blessing! May we not be allowed to resolve it into the overruling providence of God? We know it is not the eyes of the judicially blinded only that are holden; the Apostles did not suspect or guard against Judas. Having received the sop he went his way.

I fear, sir, what I write may appear intolerably presumptuous, but consider, I supplicate you, what those must have suffered, who, having been pained with bitter disappointment—ah! how bitter to perceive the existence of *treachery* in the Oxford movement—have had ever since now for several years to endure the pain, the torment of seeing strength and power given to that preaching by the course of influential Churchmen† with regard to it, yet it is the support of what is called the High Church party that has enabled our false brethren to create our present dangers and difficulties as to Romanism.

ONE OF THE LAITY OF VIRGINIA.

* I mean of course in the Church of England.

† I read Mr. Palmer's "Narrative" with the deepest gratitude and sympathy, and with joy and relief, but from what I can gather, its effect as yet on Churchmen seems to be by no means what I had hoped, but that is of a piece with all the rest, and so is it also that evidently when Mr. Palmer wrote the "Narrative" he was far from being entirely emancipated from those deceitful influences that have contrived the tendencies to Romanism he protests against, and that had kept him so long silent, and were exerted to keep him so still.

The Churchman.

New-York: Saturday, July 20, 1844.

Removal.—THE CHURCHMAN OFFICE and Bookstore has been removed to No. 161 FULTON STREET, THIRD DOOR WEST OF BROADWAY, and OPPOSITE ST. PAUL'S CHAPEL, up stairs.

The subscriber tenders his thanks to his friends for their kind patronage, and solicits a continuance of their favors at the above house. **James A. Sparks.**

Talk, Talk about Religion.

Think of the Cross (says Newman,) when you rise and when you lie down, when you go out and when you come in, when you eat, and when you walk, and when you converse, when you buy and when you sell; when you labor and when you rest, consecrating and sealing all your doings with this one mental action, the thought of the crucified. Do not *talk of it* to others; be *silent*, like the penitent woman, who showed her love in deep subdued acts. She "stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment." And Christ said of her, "Her sins, which are many, are forgiven her, for she loved much; but to whom little is forgiven, the same loveth little." (Luke vii. 38, 47.)

A correspondent (W. A.) of the Churchman, thus writes:—

"Silence seems a true and real encouragement to such (holy) feelings; and talking of them most injurious to their uses and their growth. And, indeed, in life all true and tender feeling is silent. The coarser and more violent emotions, then, are the only ones that seek vent in words. The best and purest feelings and affections,—in them all, the saying of the old poet is true, that 'silence is the floodgate of the deeper heart.' And words, even when we most powerfully try to unfold them to our brethren, ever babble and stammer in the attempt. I have seen that a perpetual attempt of dissenters is to speak forth these feelings. Thereby they think to kindle them in others. They are led to look upon this as the purpose for which they are given; hence they do not wish to leave such thoughts unexpressed and unrevealed. I do consider the attempt nugatory and little less than a profanation; about as unsuitable a course of conduct as if a wife were perpetually in all companies to declare in the most fervid language how ardently she loved her husband, or a child his parent. Nature says in such a case, 'praise *him* as much as you wish, but say nothing of the fervor of *your* affections, else you praise yourself as much.' So seems it to me with regard to God and our feelings towards Him. If we have such feelings, in God's name let us rejoice in them, and let them show themselves in action; but why open and display, or seem to display them to every chance customer whose heart is as unknown to us as ours to him? I have seen at the Holy Communion, at Baptism and Confirmation, men and women, no excitable or brawling enthusiasts, but true and soberminded Christians, overpowered and weeping. And I have ever taken notice that those around them recognized the sanctity of such emotion, and the privilege it has of silence. I have seen, too, the value of 'silent emotion' that is followed by no exhaustion, no enfeeblement of body or of soul, but gives increased energy of action and power of purpose,—such power and energy as never is given by any feeling raised by words, and venting itself in the same.—*Charleston Gospel Messenger.*

We are gratified by the collation which our contemporary makes of the extract from our able and original correspondent (W. A. and not S.) with a parallel passage of Mr. Newman. But does he not give these extracts a broader application than their meaning requires? Do they dissuade from religious talk or conversation in general, or do they merely condemn it in a particular aspect, i. e. when it essays to express a certain description of feelings or emotions? Perhaps, however, the Messenger uses a general word to express the same thing.

Norris, of Bemerton, has left us an excellent treatise on "Religious Discourse in common conversation;" and as he is an author with whom Mr. Newman and our correspondent and the Gospel Messenger are very likely to agree in fact though they may differ in appearance, we hardly think that the quotation which we are about to give will be really at variance with the above extracts.

Norris complains (and many good men since have made the same complaint) that, in his day, "to talk of religion is indeed very much disused and out of fashion, and that among people of laudable character, and otherwise good and virtuous. Not that the articles, points, questions and controversies of religion are so passed over in silence: No; there was always noise and clamor enough about them, and never more than now, though there be but little truth gained and a great deal of charity lost in the contention. But 'tis not the notional but the practical part of religion whose disuse in conversation I complain of. Men do indeed talk of religion but not of that which is practical, nor in a practical way, that is, I mean after such a serious and devotional manner as to put one another in remembrance of the great concernments of a good life and that twofold eternity which depends upon it, and to stir one another up to the works of piety and charity, and the exercise of such Christian graces as are necessary both to carry them to heaven and to qualify them for the enjoyment of it. Do men talk thus of religion? No; wicked men cannot, and good men (unless they be very good indeed, whose number, God knows, a few figures will serve to cast up) for some certain reasons too often decline it. So that between them both, what through the indisposition of the one and the incapacity of the other, a man may make visit after visit, go from house to house, out of one company into another, it may be for a twelvemonth together, and never hear one word of religion pass, unless it be (as was hinted before) by way of wrangle and dispute, and that, indeed, unless he stop his ears he can hardly avoid, if he can then. But as for any serious and edifying discourse about it, whither shall a man go, unless it be to *Church*, to hear any such thing? All the discourse of the world runs upon the things of the world, such as news, trade, business, learning, not to say anything of lesser and meaner subjects that employ gossiping and censorious tongues. And these things make the great buz and hum of the city. But as for religion there is in all this hurry such an universal hush and silence about it, that were it not for our books of devotion and our churches, (those two monuments and preservatives of declining piety,) a stranger would hardly know whether there were any such thing as religion among us. Sure I am it would be a great while before he would find it out by our discourse; and were he to pick it out by that, for ought I know, he might learn our language much sooner. It looks in my mind as if religion had a kind of *embargo* laid upon it, and men were under a prohibition to talk of it, and to forfeit some penalty to the government if they did. Were this the case, I am confident they could not be more silent concerning it than they are, and considering the bent of our inclination to what is forbid, I question whether they would be so much!

"And yet men profess religion all this while, express a decent regard towards it, and pretend to believe the weighty doctrines of it, the Being of GOD, the Resurrection of the Body, the immortality of the soul, and the two great eternities. And is it not strange then that they should never talk of these things?"

And Mr. Norris then goes on to state and apply the case of two men travelling together to a place of considerable note which they were never at before, and where they were ever after to dwell; how often would they talk of it before they got to it! "And is it not then very strange," he asks, "that men that travel on together day after day, for many years following, upon a journey of such consequence as this (towards heaven) and never entertain themselves upon the road with what all other travellers do, discourse about their journey's end and the right way that leads to it. That a thing that is so much every body's concern should be almost nobody's discourse! Is not this a wonder? Yes, it is, the very greatest that I know of in the world."

Mr. Norris then proceeds, in a characteristic vein, to investigate the reasons of this wonder. In the first place he thinks it very plain why wicked men talk no more of religion, even because they have none to talk of. Besides, it is no great matter whether they talk of it or not, since they must needs do it with an ill grace and to little purpose. Religion gains nothing by the commendations of those whose lives are a constant satire upon it; such men dishonor it enough by their bare profession of it, and need not add to this the further disgrace of their discourse: unless indeed they owe it a spite, they will not talk of it; though even if they do we may excuse them, "it being a fault they are very rarely guilty of except on two occasions, viz., when they are either *drunk* or about to *die*."

But what are "the grounds and reasons of the great disuse of religious discourse among good men?" This question the author discusses at length, ranging his reasons under three heads: "1. The contempt that is generally cast upon good men. 2. The fear of being thought hypocrites. 3. Shame of being out of the mode or fashion." And having explained at length the operation of each of these causes, he proceeds in due form to show their insufficiency all and several. It is not our intention to follow Mr. Norris in the statement and refutation of these causes, but merely to give what we think a very capital extract from another part of his tractate where he comes directly to the duty of religious discourse. But as this passage is rather long, we shall reserve it for our next, and conclude the present article with an anecdote which the author gives towards the end of his discourse, though it is more pertinent to the part from which we have already quoted.

"Only let me ask you what you would think of this story I am about to tell you from an author of great wit and observation? Two religious persons, of an order very austere, and whose habit sufficiently signified the austerity of it, had some occasion to be at court; where they happened to fall into company with a man of much wit, and that passed with all for one of great intelligence, was known to deal much in news, and to be able to tell it agreeably and with a good grace. Who seeing himself in company with two such pieces of gravity, thought he must now act another part, and so laying aside the usual topics of his discourse, he talked to them of nothing but devotion and piety. But he quickly found himself mistaken. For our holy fathers, perceiving that their courtier and statesman would tell them no news, and that he was for talking to them only of religious matters, went out of the room no less disgusted than disappointed. 'What,' say they, as they were going out, 'does the man take us for a couple of fools? does he think we are good for nothing but *devotion?*'

"*Good for nothing but devotion!* Strange that men should think themselves affronted by being accounted devout, and thus cowardly disown and be ashamed of their character and profession, and that at the very time when they wore the signs and badges of it upon their backs! One would think it should be the fashion of men both to talk and to be talked with in their own way, and about things relating to their profession. And so 'tis in all things besides, in all arts and sciences, trades, callings and occupations of life, except only in religion, and here even the very professors of it start back, and are struck dumb, will talk of any thing rather than of the best and greatest subject, and which they are also supposed to understand best; and as some are said to glory in their shame, so these are ashamed of their glory!"

Clerical Changes.

The Rev. R. H. Wilmer, late rector of St. James's Church, Wilmington, N. C., has been unanimously called to the rectorship of St. Paul's Church, Cincinnati, vacant by the election of Dr. Cobbs to the Episcopate of Alabama.

The Rev. John M. Todd having resigned the charge of Christ Church parish, Calvert county, Md., has received and accepted a call to William and Mary parish, Charles county, in the same diocese. He requests that his letters and papers may be directed to Milton Hill, Charles county, Maryland.

The Rev. S. M'Hugh has resigned the rectorship of St. Peter's Church, Oriskany, Western N. Y. and his charge as Principal of De Lancey Institute, and removed to Delevan, Walworth county, Wisconsin Territory.

EPISCOPAL VISITATION.—The Bishop's appointments for Visitation have been changed by a postponement of that for *Rossville,* and of that for the ordination at *Glenville.*

"One of the Laity in Virginia" is inserted at the request of the writer. The writer seems to have warm feelings which are not usually consistent with a dead conscience; and we hope when he comes to see his piece in print, he will see and acknowledge his sin of uncharitable judgment and calumny. It is surely nothing less to call those "traitors" whom the Church acknowledges as her faithful ministers.

Circular Letter of the Pope.

"*Venerable Brothers, health and greeting Apostolical*—Amongst the many attempts which the enemies of Catholicism are daily making in our age to seduce the truly faithful, and deprive them of the holy instructions of the faith, the efforts of those Bible Societies are conspicuous, which, originally established in England, and propagated throughout the universe, labor every where to disseminate the books of the Holy Scriptures, translated into the vulgar tongue. You are but too well aware my reverend brethren, to what the efforts of these societies tend. They only care audaciously to stimulate all to a private interpretation of the divine oracles, to inspire contempt for divine traditions, which the Catholic Church preserves upon the authority of the holy fathers—in a word, to cause them to reject even the authority of the Church herself. It is long since pastors found themselves necessitated to turn their attention, particularly to the versions current at secret conventicles, and which *heretics* labored at great expense to disseminate.

"Hence the warning and decrees of our predecessor Innocent III., of happy memory. Amongst the sectarians of whom we are speaking, deceived in their hopes, and in despair at the immense, sums which the publication of their Bibles cost them, without producing any fruit, some have been found, who, giving another direction to their manœuvres, have betaken themselves to the corruption of minds, not only in Italy, but even in our own capital. A vast number of members of sects in New York, in America, have formed a new association, which will take the name of the Christian League (fœderis Christiani,) a league composed of individuals of every nation, and which is to be further increased in numbers by other auxilary societies, all having the same object, viz., to propagate amongst Italians, and especially Romans, the principles of Christian liberty, or rather an insane indifference to all religion. This society strains every nerve to introduce corrupt and vulgar Bibles, and to scatter them secretly amongst the faithful; at the same time their intention is to disseminate worse books still, or tracts designed to withdraw from the minds of their readers all respect for the Church and the Holy See.

"These books and tracts have been composed in Italian, or translated into Italian from other languages, and amongst these books should be particularly cited 'The History of the Reformation.' Wherefore, having consulted some of the Cardinals of the Holy Romish Church, after having duly examined with them every thing, and listened to their advice, we have decided, Venerable Brothers, on addressing you this letter, by which we again condemn the Bible Societies, and the aforesaid Society called the Christian League. Let all know then the enormity of the sin against God and the Church, which they are guilty of who dare to associate themselves with any of these societies, or abet them in any way. Moreover, we confirm and renew the decree recited above, delivered in former times by Apostolic authority against the publication, distribution, reading and possession of books of the Holy Scriptures translated into the vulgar tongue. Given at Rome, from the basilica of St. Peter, on the 8th of May, of the year 1844, and the fourteenth of Pontificate.

(Signed) GREGORY XVI., S. M."

The Circular of the Pope, of which the above is synopsis, assumes, for the most part, principles which are practically conceded by the professedly orthodox of every denomination. It professes a profound reverence for the Holy Scriptures; an anxiety to have the faithful radicated in their doctrine; the duty of explaining them agreeably to the tradition of the Church; a jealousy of their purity which guards against vicious and unauthorized translations, and the right and duty of pastors to warn their flocks against the perversion and depravation of the Scriptures by heretics. To these principles all professedly orthodox denominations are irrevocably committed; and before they can pronounce an unqualified condemnation on the Pope's circular, they must abrogate their own creeds and confessions of faith, cancel their prescription in favor of "The Authorized Version" of the Holy Scriptures, and renounce the right and duty of cautioning their flocks against bad books and leading them into wholesome pastures.

Now as we intend neither to stultify ourselves nor to fly in the face of our Church, we shall say very frankly that we approve of the Pope's circular on these accounts. And although we are and always expect to be a heretic and a rebel in the Pope's estimation, we will go farther and say that we like the circular none the less because it emanates from the Successor of St. Peter and the *primordium unitatis* or beginning of unity in the Catholic Church. Our disapprobation of modern Bible Societies, of the Protestant Association, and of such books as D'Aubigne's pretended History of the Reformation, has been often expressed; and we certainly like them none the better because the Pope has condemned them.

There are, however, some things in the Letter which weaken its force, and from which we are constrained to dissent.

1. It does not come from one who is content to enjoy a primacy of order in the Catholic Church, but from one who claims a supremacy of power over it. "By virtue of the supreme authority of our Apostleship, we reprove and condemn," &c. To attach official weight to a Letter of the Pope until this claim is withdrawn, and the Pope consents to be governed by the canons of the Catholic Church, is to sanction a series of encroachments and usurpations which have been the cause of the most grievous schisms and dissensions that have ever afflicted or now afflict the Church of CHRIST.

2. Another objection to the Letter is, that in commending tradition it makes no distinction between that which is corrupt, modern and local, and that which is pure, ancient, and universal. The latter tradition we have in our own Prayer-book, derived to us from apostles and apostolic men, and we account it the key to the Holy Scriptures. But we know that the Pope under the word tradition includes the creed of Pius IV., and many opinions and usages which have no support from the ancient Church.

3. We feel obliged also to object to the Letter because we are required by the most obvious dictates of duty and reason to acknowledge the sufficiency of our own translation of the Scriptures which the Letter condemns. This translation was made by a council of divines who abjured no principle of the Catholic faith and violated no canon of the Catholic Church, and who were men in other respects of acknowledged competency to the task. Their work, moreover, is endeared by many sacred associations to us who have, through GOD'S great goodness, succeeded to their labors; and we may safely add that there is not and never has been any representative of the Universal Church which can so well judge of the fidelity and excellence of an English translation of the Bible, as the English Church itself. For these reasons we think it more safe and more dutiful to accept the translation which the Church of our Fathers has authorized than any which the Pope may seek to substitute in its place.

3. Lastly. We object to the Letter because it does not merely propose the tradition of the Church as a guide or key to the interpretation of Scripture, but because it simply forbids the reading and possessing of the Scriptures in the vulgar tongue; thus either concealing from the people the chief grounds of their faith, or assuming that the unwritten word of GOD is the sole ground of faith. This exception, if it be allowed, involves a difference of principle, and not merely in the application of a principle. The passage in the Letter which we think sustains the exception is the following: "Moreover we confirm and renew the decrees, &c., against the publication, distribution, reading and possession of books of the Holy Scriptures translated into the vulgar tongue." We do not suppose that any outward or compulsory authority is here claimed, but only that which is inward and appeals to the conscience. The simple point of our objection to the passage is, that it disowns the duty of the Church to provide, and of the people under her guidance to possess and read the Holy Scriptures in the vulgar tongue. We would gladly think that this prohibition refers to depraved or heretical translations, but a careful perusal of the whole document (which speaks of the care and labor of the Church in teaching the Scriptures and of appointing learned doctors to expound them, but not a word of providing translations of them) brings us to a contrary opinion.

The doctrine of our Church is that the Church is bound not only to propound and teach her Creed, or traditionary faith, but also to open the Scriptures to her members in order that they may know and be confirmed in the grounds of their faith, which are contained in the written Word of GOD. In this respect we differ on the one hand from the Bible Society advocates, who, by combining to circulate the Bible alone, disparage and separate from it the Apostolic tradition, and on the other from the judgment of the Pope, which rests the faith of the Church on tradition alone, and accounts it dangerous to open the Scriptures to the people. The one give the lock without the key, telling men that they may open the lock for themselves and that the key is useless; the other gives *a* key without the lock, telling men that the key fits, and that it is needless for them to see the lock; but they who have kept the ancient and apostolic key which exactly fits the wards of the lock, are unwilling to separate them, and always glad to exhibit them in conjunction.

An Appeal to the Pope.

The annexed account (taken from the Evening Post) of an appeal to the Pope is worthy to be noted on account of its affinity to political evils which have caused many good Catholics to separate from the Court of Rome who have never separated themselves from the Church of Rome. The Congregation of St. Louis might have spared their pains; for although the Court of Rome may not oblige its bishops to enforce such claims, it is its settled policy to sustain them when they are made. In such matters American Catholics (if aggrieved) may appeal to American bishops in opposition to the Roman Court with a prospect of redress, but an appeal to the Court of Rome in opposition to their bishops will be entirely futile.

It seems that a difficulty has arisen between Bishop Hughes of this city, and the congregation of the church of St. Louis at Buffalo, which can only be settled by an appeal to His Holiness of Rome. A statement of the grounds of the dispute appeared in the Buffalo Gazette; it is signed by some four hundred heads of families, and is daily receiving more names. The difficulty relates to the management of the temporal affairs of the church, which is claimed on the one side by the Bishop and on the other by the Trustees. The church was built partly by means of a donation from Mr. Le Couteulx, a French emigrant, and partly by the contributions of the congregation.

"Before the erection of this new church, it was agreed, with the consent of Mr. Le Couteulx and Bishop Dubois, partly with a view to avoid the payment of heavy taxes, and partly to gratify the wishes of a portion of the members of the church, that it should be incorporated according to the laws of the state of New York. This was accordingly done; and a Board of Trustees was elected by the congregation to administer the temporal affairs of the church. And never were the affairs of a church more wisely conducted, never in a manner more worthy of praise than were the affairs of St. Louis church, until the decease of our much regretted Bishop Dubois. He was succeeded by the present Bishop John Hughes, who was pleased, by a pastoral letter, dated September 8, 1842, to claim the church for himself and our pastor. The congregation being accustomed to the administration of the trustees, and imbued moreover with the ideas of this republican country, refused to yield to his demands. Meetings were held, and respectful resolutions adopted and transmitted to the Bishop, who refused them the least consideration.—This pastoral letter was succeeded by others addressed to one of the trustees, Mr. William B. Le Couteulx, son of the heretofore mentioned benefactor, and to our pastor. Some of them were very bitter, and threatening to deprive us of a pastor and all religious succor—threats which were unhappily too promptly executed.

"Our Pastor, under a frivolous pretext of ill health, was authorized to return to France, and when we solicited another, he replied to us that we should have none, until we submitted to what he exacted in his pastoral letter heretofore referred to. Much exasperation resulted from this. To mildness and respectful applications, succeeded a bitter correspondence and publications in the public journals, which was not calculated to promote the good of our Holy Religion; but upon the contrary, a deplorable scandal of everything connected with it. Moreover, the Bishop has pushed his blindness to the interdicting the pastors of the vicinity from officiating in our church or to give us the least of those religious consolations which cause the foundation of all our happiness. And that congregation, formerly so united, and forming but one front, when our Holy religion was in question found itself divided. And that fine church of which they were so proud, which they had erected at so many sacrifices, and with so much labor and zeal, was totally abandoned by the clergy and devoted to infamy, as if belonging to rebels. The greater proportion of our children have not been able to take their first communion, and those among them who have been able to enjoy that happiness, have been constrained to go and solicit it, accompanied by their parents, several miles from the city, and often at an expense beyond their pecuniary circumstances.

"The same has been the case in the administration of the Holy Sacraments. When one of us was in danger of dying, or for the interment of the dead, it was necessary to go several miles to conduct the only pastor who was willing to have pity on our spiritual grievances. Since the return of Bishop Hughes from Europe, several Missionaries, speaking French and German, have come under his authority to preach in the Irish Catholic Church. The object of their sermons has been to launch anathemas at all who resist the will of the Bishop, and who continue to meet in St. Louis church, to pray together, and implore the mercy of their Divine Saviour that he will put an end to their grievances. They have succeeded in making some proselytes and have caused divisions in several families, which had never before taken place, and whose effects are deplorable in a country where the majority of the inhabitants are Protestants."

This statement, on the part of the congregation, does not argue the merits of the question; but confines itself to an allegation of the facts of the case. It suggests, however, that in France and other countries of Europe, the temporal affairs of the Churches are administered by trustees, chosen from the laity, and that every thing goes smoothly on, and without the difficulties experienced here. An appeal is then made to the Pope, as the only authority which can settle the unhappy controversy between the belligerants.—*Evening Post.*

We take the following from the English Churchman in the hope that it will attract the attention of Christian teachers:

Mr. Marriott's *Analecta Christiana*, (Oxford, Parker,) chiefly from Eusebius, S. Athanasius, and S. Cyril of Alexandria, is an experiment new to our Church, but which cannot be otherwise than most useful to divinity students, especially in the diocesan colleges. It is quite surprising that patristic Greek has not been hitherto presented in this accessible and practical form. We cannot see why *all* our time is to be spent upon Thucydides. The dedication to the Bishop of New Zealand is in beautiful Latin, reminding us,—and we intend this as very high praise—of Dr. Routh, and of an academical sermon already published by Mr. Marriott.

Not that we intend to disparage classical literature, we therefore recommend the *Classical Museum,*

(London, J. W. Parker,) of which the fourth number is a very consoling specimen. So much are we mixed up with controversies on the very fundamentals of the faith, that it is well for the fame of our ancient English scholarship, that all do not feel themselves called upon to descend into the arena of polemics. The fire is not extinct, though recent events have contributed to smother it. We especially like, as a specimen of elegant æsthetic criticism, the paper on the Antigone; and in the dry, though it may be higher, walk of literature, Mr. Lewis's essay on the Hellenics. Sir Edmund Head's Observations on the Herefordshire word *Songle* are a good contribution to the glossarial affinities of language.

For the Churchman.

Consecration of St. Peter's Church, Portchester, N. Y.

This official act of the Bishop of the Diocese, performed on Monday morning last, July 15th, awakened unusual interest, and induced a large number both of the clergy and laity of New York and Connecticut to be present on the occasion, and take part in the services. At 11 o'clock, the procession of the clergy, with the Bishop, moved to the chapel, where a crowded congregation had already filled the sittings and the aisles, so that a number of persons were compelled to remain outside of the building. The Bishop was accompanied within the rails of the altar by several of the clergy, wearing surplices; and the rest, in black robes, were seated without the rails. The instrument of donation was read by the Rev. Mr. Chauncey, Rector of Christ Church, Rye, to which the chapel belongs; and the Bishop's acceptance of it by the Rev. Mr. Powell, of Westchester, N. Y. Morning Prayer was read by the Rev. Dr. Carmichael, formerly rector of Christ Church, Rye, and now Rector of St. Thomas's Hall, Flushing, Long Island; the lessons, by the Rev. Dr. Schroeder, Rector of St. Ann's Hall; and the Communion Service, by the Bishop. There were also present, the Rev. Dr. Mead and Messrs. Todd, G. S. Coit, Yarrington, J. D. Mead, Bull, and E. Guion, of the diocese of Connecticut; and the Rev. Dr. Coit and Messrs. Haskell, Haight, E. N. Mead, Halsey, R. Cox, Harris, Cushing and Ward, of the diocese of New York. The sermon was by the Bishop, on 1 Chron. xvi. 29, and, with great clearness and force of language, in an impressive manner, urged the claims, and commended the spirit, of the Liturgy. The very favorable state of the weather; the animation of the community; the large and attractive audience; the good taste and devotion, in the singing by the choir; the attendance of more than twenty of the clergy; the admirable discourse of the Bishop, who appeared to be even more than usually engaged in the services; and the enlivening and cheering interchange of hospitalities and congratulations, combined to render the occasion memorable, not only to the beloved and eminently useful rector of the parish, and his zealous parishioners, but to all who shared with them in the enjoyment of their festival.

Speaking of the chapel, at the close of his sermon, the Bishop said:—

The solemnity of its consecration is to me a source of high and holy satisfaction. This venerable parish,* which was a fruitful part of the garden of the Lord in this our western land, long before it emerged from its colonial character, has been not a little contributive to the extension of the Redeemer's kingdom. Two other parishes in this county,† blessed of God with faithful and efficient pastors, and under the influences which He vouchsafes to the services, ordinances, and instructions of His Church, contributing well to the cause of Christ, look to her as their mother. They have gone out from her, not because they were not of her, but because they would spread more widely the holy influences with a gracious view to which God honored her by adoption into the family of His Church's handmaids in the good work of securing these parts of the earth to the kingdom of His Son. One of these parishes, by the divine blessing on the steady, faithful, and unwearied labors of its pastor, has been again the means of reviving the Lord's work in a neighboring town, where once it flourished, but whence antagonist-influences seemed to have expelled it; so that, in the last year —more than four score years after a Church was erected under the exhaustless energies of our English Mother, and many years after not one stone of it was left upon another, and extinction seemed to be the irremediable fate of the Catholic cause in that vicinity—it was my blessed and highly valued privilege to be the Church's humble agent in giving to the Lord as His own, a temple created to His honor and glory.‡ And now mine eyes have seen—and my heart is filled for it with gratitude and joy—this beautiful chapel, holy by consecration to God, enlisted, in a still nearer relation, in forwarding this good old parish's work and labor in the Lord. To its Rector, my beloved and honored brother, in whom personal intimacy, commencing in the connection of instructor and pupil, has uniformly increased confidence for qualities which a Christian flock should always desire in a pastor; to its Vestry; and to the portion of its people in this growing village, and its vicinity, I would tender my affectionate congratulations on the event of this day. I cannot doubt that it is recorded in the book of remembrance before God among the excellent things to be spoken of Zion.

Brethren of the parish of Rye: I will not doubt that your hearts are warmed with gratitude to God for the blessed enlargement of His Church to which He has been pleased to render you conducive; that your affectionate and pious sympathies are with your Rector and Bishop on this sacredly joyous occasion; and that our united prayers, and in our respective proper spheres, our best efforts, will be given, that the work this day consecrated to our God, may have permanently the rich blessing of His good hand upon it.

For the Churchman.

Bishop Chase, of Illinois.

The venerable Bishop Chase preached the last Sunday morning to a large and deeply interested congregation composed two thirds of seamen, and the remainder ladies and gentlemen and persons connected with seamen, at the Floating Church of our Saviour in this city. The whole scene was of a most affecting kind. The sermon of the Bishop was admirably adapted to the minds of his hearers, and listened to with an intenseness of interest never before witnessed in that beautiful house of God floating on the waters. Seldom have more solemn and we trust abiding impressions been made there. The age of the speaker, his official character, peculiar mode of dress, and above all the simple and pungent truths which with affectionate interest he pressed home upon the conscience and the heart, found a response, with many, which will be revealed in the great day. Not a few were observed to be deeply affected. In the afternoon the Bishop preached at the Church of the Ascension. He is to remain in the city some days before visiting Hartford, and thence ascending the course of the Connecticut River, on his way once more to visit his two sisters and two brothers in Vermont, one of whom is past ninety years of age.

On Sunday next, the Bishop is to preach in the morning at St. Peter's, and in the afternoon at St. Mark's Church, in this city. C.

July 16, 1844.

* St. Peter's Chapel, Portchester, belongs to the parish of Christ Church, Rye.

† Grace Church, White Plains, and St. Thomas's Church, Mamaroneck.

‡ St. Stephen's Church, Milesquare, in the town of North Castle was built, and the parish organized, under the faithful labors of the Rector of Grace Church, White Plains. It succeeds a church which had been built more than eighty years before, but had long been annihilated.

Church of the Holy Communion.

The corner stone of the Church of *The Holy Communion*, intended to be a "free church," will be laid by the Bishop of the Diocese, on Wednesday afternoon at 5 o'clock, at the corner of the Sixth Avenue and Twentieth street.

The clergy, the former students of St. Paul's College, and Churchmen generally, are respectfully invited to attend.

To Correspondents.

The communication respecting our notice of the Episcopal Committee of the New York Bible Society and in reply to Mr. Butler's letter shall be inserted in our next, if the writer can satisfy us that the extract of the letter which he quotes is offered for publication with the knowledge and approbation of its author.

"J. W." in our next.

Proceedings of the Board of Missions.

Ninth Annual Meeting.

CONTINUED.

6 O'CLOCK, P. M.

The Board met.

Present: The Right Rev. the Bishops of New York, New Jersey, Maryland, Massachusetts, and Rhode Island; the Rev. Messrs. Balch, Bedell, Boyd, Cooke, Ducachet, Haight, Henderson, Irving, Mead, Milnor, Richmond, Robertson, Sherwood, Suddards, Turner, Van Pelt, and Wainwright; and Messrs. Gardiner, Huntington, Lovell, Minturn, Morgan, Newton, Rogers, Sands, Wharton, Winston, Wolfe, and Woolley.

The Right Rev. the Bishop of New York, being the senior Bishop present, presided.

The minutes of the last meeting were read and approved.

Mr. Newton, as chairman of the Committee to whom was referred the Annual Report of the Treasurer of the Domestic Committee, presented the following report,—which, on motion of the Rev. Mr. Bedell, was accepted:

The Committee to whom was referred the accounts of the Treasurer of the Domestic Committee, have attended to the duty assigned them, and report, that they do not find it necessary to make any inquiries, or to call for any explanations as authorized by the second By-law of this Board.

HENRY W. DUCACHET,
EDWARD A. NEWTON,
JOSEPH LOVELL, } *Committee.*

New York, June 20, 1844.

The following resolutions, submitted by the Rev. Mr. Irving, were adopted:

Resolved, That the proceedings of this Board, attested by its Secretary, be referred to the two Committees for publication.

Resolved, That the proceedings of the Board be printed in the "Spirit of Missions," and that 250 copies be printed from the same types, as a separate pamphlet, with the usual title-page prefixed.

Resolved, That the reports of the Treasurers be printed with the proceedings of the Board.

Resolved, That the Secretaries of the two Committees be authorized to draw at their discretion on the Domestic and Foreign funds, in equal parts, for the incidental expenses attending the present meeting of the Board.

Resolved, That the thanks of this Board be presented to the Treasurers of the Domestic and Foreign Committees, for their gratuitous services.

Resolved, That the thanks of this Board be presented to the Secretary for his gratuitous services.

On motion of Mr. Gardiner, it was

Resolved, That the Committee appointed at the last Annual Meeting of the Board, to considered and report on the propriety of procuring an act of incorporation for the Board of Missions, be continued.

On motion of the Right Rev. the Bishop of New Jersey, it was

Resolved, That the following resolution, adopted at the last Annual Meeting of the Board, be rescinded, viz:

"That in any diocese now having a Bishop, or now recognized as a portion of the Domestic Missionary field, and to which the Board shall have appropriated $1000 per annum, if the income of the Bishop thereof do not exceed $500 raised for him by the diocese, the Committee shall have power to appropriate for his support $500 per annum, or any less sum, equal to that raised by the diocese, in consideration of said Bishop's supervising the Missionary operations within his diocese."

The Rt. Rev. the Bishop of Rhode Island, as Chairman of the Committee to whom was referred the Annual Report of the Foreign Committee, presented the following

Report:

The Committee, to whom the Report of the Committee of Foreign Missions was referred, are happy to perceive, in the continued supply of the needed funds, in the preservation of the lives of the missionaries, and the encouraging success of their labors, in the different departments of the field occupied,—grounds of encouragement to the more extended and vigorous prosecution of the work; and a loud call for renewed and devout gratitude to Him without whose blessing all human efforts to extend the influence of the Gospel, however wisely conceived and energetically sustained, would prove like beating the air. But God's promises are sure, and his grace omnipotent. Relying on those promises, and sustained by that grace, we would offer the tribute of gratitude for the past, and look forward for brightening hopes to the future.

The history of our oldest foreign mission is familiar to us all. It is written in the intellectual cultivation and the moral improvement of multitudes, and we would fain hope, in the spiritual renovation of not a few of the sons and daughters of Greece, who, in the high stations they are destined to occupy, will diffuse throughout that regenerated nation the good influences of the early training they have received at the hands of Christian benevolence.

That the increasing ability and unwillingness of the Greek Government to provide the means of public education, have led to the curtailment of the expenses of the mission at Athens, so far from being a cause of discouragement to the friends of the work, affords one of the clearest illustrations that could have been given of the Christian wisdom which led to the original selection of that field, of the fidelity with which it has been cultivated, and of the blessing of God upon this department of our operations. The means saved by a more economical arrangement of this mission, and a gradual reduction of its expenses, on the scale proposed by the Foreign Committee, may be well employed in the growing mission among the Oriental Christians, to which two additional laborers have been sent during the past year.

The resolution of the Board, at its annual meeting, recommending the continuance of the Constantinople mission, and the re-appointment of the Rev. Mr. Southgate, followed up, as it was, by the sending out of two beloved and well qualified presbyters, as missionaries to Mesopotamia, may be considered as a reiteration of the fixed purpose of the Church to continue and enlarge those benevolent efforts for the spiritual improvement of the oppressed Churches of the East, which have been crowned with such encouraging success in our early labors among the Greeks.

To that department of the missionary enterprise which brings us into a fuller acqaintance and a deeper sympathy with Churches of Christ, tracing back their history to the infancy of our religion,—now, alas! fallen from their first love, and sunk in ignorance, from the long continued oppression of their Mohammedan masters,—your Committee look with strong interest as one which has powerful claims upon the liberal regards of Churchmen, and, if judiciously occupied, holding out the promise of unspeakable good to the cause of our common Christianity. Those Churches have been deceived and betrayed by those who came to them in the guise of friendship, but really designing to substitute for the yoke of political degradation, the more intolerable one of spiritual despotism.

To whom could they, with more propriety, look for sympathy and aid, than to those branches of the Reformed Church, retaining the same primitive creeds, the same three-fold ministry, and, substantially, the same Liturgy which they have retained from primitive times, uncorrupted by the errors of Popery? Could we, by God's blessing, become instrumental in reviving a taste for sacred learning, the energy of primitive faith, and the fervor of primitive zeal and love among those simple-hearted Christian brethren, who are so ready to receive our kind offices in the same charitable spirit in which they would be offered,—who can estimate the results that would be produced, when the light of truth should again brightly shine in their sanctuaries, uncorrupted by the errors of tradition,—and the fire of missionary zeal be rekindled in their bosoms? They would become the most successful instruments in the conversion of the followers of the false Prophet, to the Gospel faith,—and in the restoration of Gospel unity among the now disjointed members of the Redeemer's mystical body—the Holy Catholic Church.

Your Committee cannot but commend the Christian wisdom and firmness, the patient spirit, and the unwearied perseverance, with which the representative of this Church, in the capital of the Turkish empire, continues to prosecute his holy mission, "through evil as well as through good report."

The strange attempts made to sully his fair fame, and cast reproach upon the Church of which he is a minister, by seeking to prove some connection between a bloody massacre of the Nestorians and the conduct of the mission, in conformity with instructions given by the late venerable presiding bishop and his Rt. Rev. associates, have been fully rebutted by the testimony of Dr. Grant and others; and their exposure, like that of all other assaults upon the Church, originating in falsehood or maliciousness, will produce a powerful re-action in favor of the cause which they were intended to destroy. Your Committee are persuaded, by the most satisfactory testimony, that while the Reverend brother referred to, has conducted his mission in strict conformity with the principles of the Church, and the instructions given him when he entered upon the field, he has anxiously endeavored to maintain a charitable spirit and a courteous deportment towards missionaries of other names.

Your Committee decidedly approve of the decision of the Foreign Committee, that Messrs. Taylor and Miles should still have their attention directed exclusively to the field of labor originally assigned them among the Syrian Christians of Mesopotamia, instead of complying with the request of the latter, to enter upon missionary labors among the Armenians of Constantinople. They, however, believe that, in point of intelligence, industry, influence, and moral elevation of character, the Armenians are far in advance of the Syrians and Nestorians, as a body, and better prepared to appreciate, and profit by, missionary efforts on the part of this Church. And among the two millions of Armenians, nearly two hundred thousand of whom are in the capital of Turkey, a wide field is open for the labors of as many missionaries as this Board may have it in its power to send, without interfering with any other mission now established among them. The Rev. Mr. Southgate, in addition to those direct and unwearied labors (managed with commendable sagacity and prudence) which have so greatly contributed to ameliorate the condition of the poor Churches of the East, and prepare the way for their more speedy and thorough reformation, statedly officiates, on the Lord's day, to an English congregation at Pera,—has been engaged in the preparation of a journal of his second tour of inquiry, and of a work illustrative of the history and present condition of the Oriental churches, which will be of much interest and value to the Christian community at home,—while he has been superintending the translation of the Book of Common Prayer of the English Church into the language of the Armenians, which will contribute much to remove their prejudices against our Reformed Church, and to introduce among them purer and more elevated views of Christian doctrine and practice than they now entertain. This latter work is at the expense of the "Society for the Promotion of Christian Knowledge," in the Church of England.

Your Committee look with the deepest interest to this portion of our field of missions, and devoutly hope that the day is not far distant when there will be a disposition on the part of the whole Church to occupy it more extensively and effectively than it has yet been in our power to do. We regret to dissent from the judgment of the excellent Foreign Committee, even on a minor point. But believing that, in their wide-spread influence and ultimate results, missions to the Eastern churches will have a more powerful influence upon the salvation of the world than any other in which this Church has yet engaged, your Committee are unanimously of the opinion that the leave asked by Mr. Southgate to return home for a season, should be cheerfully granted. Let him revisit his native land, and lay before our congregations the facts which he has gathered during his long and careful observation of the state of the Oriental Churches;—the principles upon which the mission is conducted, (now so much misunderstood,) the inviting character of the field, and the promise held out of returns for the expense and the labors required for its evangelical cultivation; and it is believed that, by the blessing of God's grace, the slumbering energies of the Church would be aroused to action, and a system of operations commenced which would tell upon the destinies of uncounted millions.

We have seen the happy influence of the like measure upon the interests of the China mission. Let it be tried in reference to our Oriental missions, and we shall rejoice in the result; or, if disappointed, have the consolation of knowing that the failure is not ascribable to our own mismanagement or apathy.

Your Committee have dwelt the longer upon this department of our Foreign work, not that they are insensible to the momentous claims of our interesting missions to the heathen, but because they believed that something would be expected of them in relation to the proper course of action at the present crisis—when the question seems to be whether we shall prosecute, with increased energy, the earliest Missionary work in which we ever engaged on a foreign shore, or, criminally despairing of success, abandon it forever. With regard to our other Foreign Missions, there is happily no difference of opinion in the Church. The Texan Mission, though without any material change, is still in a state of encouraging prosperity. And while the African Mission has sustained a severe loss in the death of the Rev. Mr. Minor, and two of the female Missionaries, and also a temporary interruption at one of the Stations, arising from the treacherous conduct of the natives, the recent visit of Dr. Savage to this country has been the means of procuring additional laborers, and has excited a renewed interest at home, while the blessing of the Holy Spirit, in rendering the means of grace effectual to the conversion of several of the natives, has served to strengthen our faith in the promise, "Ethiopia shall stretch out her hands unto God."

The visit of the Rev. Dr. Boone to this country has greatly increased the interest felt in behalf of the Mission to China; God has opened the hearts of his people to pledge $9000 per annum for the sustaining of its enlarged operations. He will soon return to his wide field, accompanied by several fellow-laborers, and our prayer is that both he and they may be long spared to work for Christ among the heathen, and be chosen instruments of Heaven in the diffusion of light and salvation, far and wide, among the perishing millions of that dark empire.

Your Committee entirely approve of the former action of the Board in reference to the sending of Missionary Bishops to the last three named fields, and believe that it is presumption to hope for any very extensive blessing upon the Missions of the Church in a land where the Episcopacy has no existence—without sending the Ministry of the Church in its integrity—by placing at the head of every such Mission a successor of those who, under God, and by his appointment, were the source and root of the Church on earth. But as, according to the decision of one House in the last General Convention, no Bishop can be legally commissioned to a foreign land until the proposed change in the Constitution of our confederated Church shall be confirmed by the decision of that body, the Committee deem it unnecessary to recommend any further action in relation to the appointment of Foreign Missionary Bishops, until legislation has restored to our Church the power of expansion, of which it is supposed to have deprived her, and removed that constitutional obstacle which renders it impossible for her to answer the chief end of her creation, by obeying the command of her Divine Head, "Go ye into all the world, and preach the Gospel to every creature—and Lo! I am with you always, even unto the end of the world."

It is cause of sincere gratitude that the apostolic plan of systematic charity is daily gaining favor and acceptance in the Church; and we would hope that the spirit of prayer for Missions is increasing in like proportion. The Church needs not men nor money for her service, so much as that which man cannot give, and money cannot purchase—the prayer of faith and the heart of love. May the Holy Spirit pour upon all orders and estates of men among us more of Missionary zeal and devotion! As to the union of heart and hand in this blessed work in the General Convention of 1835, we are indebted, under God, more than to any other cause, for the extension of sound doctrine and of a devotional spirit, which has since taken place—so any differences of sentiment, or alienation of feeling, which may now unhappily exist, are to be effectually remedied, not by theological controversy, on conventional enactments, but by a renewed engagedness in the sacred work of making God's way known upon earth, his saving health among all the nations.

The Committee recommend, for the adoption of the Board, the following resolutions:

1. Resolved, That the operations of this Board in the Foreign Department of the field of Missions, be again earnestly and affectionately recommended to the kind consideration of the members of our communion as eminently entitled to their liberal benefactions, and to their fervent prayers for the blessing of Almighty God.

2. Resolved, That in the opinion of this Board, it is highly desirable that the Missions of this Church among the Oriental Christians should receive a large accession of laborers, and of means for their support, and that the Foreign Committee be requested, so soon as funds may be raised for the purpose, to establish a Mission to the Armenians.

3. Resolved, That the Foreign Committee be authorized and requested to grant the Rev. Horatio Southgate, our Missionary at Constantinople, permission to visit the United States in the spring of the year 1845, for the purpose of diffusing accurate information in reference to the condition and wants of the Churches in the East, and of awakening in the minds of the American Episcopalians a livelier and more active sympathy for those of our suffering brethren, in the bonds of a common faith.

4. Resolved, That if, in the opinion of the Foreign Committee, it may be done without material injury to the Mission, the expenses of the Mission at Athens be gradually reduced to £400 sterling per annum.

5. Resolved, That the brightening prospects of our Mission to China, and the rich blessing of God upon our Mission on the Western Coast of Africa, demand a warm expression of our gratitude to the Father of Mercies; and the Foreign Committee are earnestly requested, by every practicable means, to foster and strengthen these Missions among the Heathen.

6. Resolved, That the thanks of this Board are due to the members of the Committee of Foreign Missions, for the wisdom, zeal, and industry with which, during the past year, they have prosecuted the important work entrusted to them.

Respectfully submitted,

J. P. K. HENSHAW,
GEO. BOYD,
JAS. W. COOKE,
JOSEPH LOVELL,
EDWARD A. NEWTON.

The undersigned, while concurring generally with the members of the Committee, in the report to which his signature is attached, is compelled to differ from them in the measure proposed with respect to the Armenian Christians of Constantinople. If means sufficiently abundant to sustain an efficient number of Missionaries to the Arminians, and specifically pledged for this purpose, without affecting the increase and expansion of other Missions, could be obtained for this purpose, then only would he feel gratified in assenting to the view of the other members of the Committee on this subject. Confining our attention for the present to the Mission to the Greeks of Constantinople, under our faithful and indefatigable Missionary, the Rev. Mr. Southgate, and that to the Syrian Church of Mesopotamia, he would desire to see the energies of the Church more largely directed to the Missionary work among the Heathen.

JAMES W. COOKE.

On motion of the Rev. Dr. Mead, the first resolution, connected with the Report, was adopted.

Pending the consideration of the second resolution, the Rev. Mr. Irving, Secretary and General Agent of the Foreign Committee, was called upon to read the Annual Report of the Rev. Mr. Southgate, Missionary at Constantinople, when, on motion, it was

Resolved, That the Board adjourn to attend the usual divine service, in St. John's Church, at half past 8 o'clock to-morrow morning, and to proceed to business immediately afterwards.

(To be continued.)

Confirmation, Nova Scotia.

The Lord Bishop of Nova Scotia visited St. Margaret's Bay on Sunday the 19th inst., when forty-five persons renewed their covenant with God in the solemn rite of confirmation. Sixty-five candidates had been preparing themselves for this sacred duty—but owing to the distance from their church, and the unfavorable state of the weather early in the morning, twenty were unable to attend.

The church was crowded with an attentive congregation, who listened with evident interest to his Lordship's Sermon, admirably suited to the occasion.

After the services, his Lordship addressed his hearers in a most feeling and affectionate manner—recalling to the minds of the oldest persons present his first visit to this place over thirty years ago—its entirely destitute condition with respect to sacred institutions—no church—no settled clergyman—no schools—and the moral depravity of the inhabitants. The great exertions that had since been made to build a church, and establish a pastor among them, the success that had attended those efforts—in there being now two churches, a clergyman living among them entirely devoted to their temporal and spiritual welfare, and with the most earnest desire for their eternal salvation—schools established in the different settlements along the Bay, and the rising generation receiving the benefits of education. The moral condition of the people raised from the low standard it formerly stood at, the natural consequence resulting from the preaching of the Gospel, and the administration of the holy ordinances and sacraments of the Church.

His Lordship spoke most feelingly on these subjects, and concluded by ascribing to God alone all these inestimable blessings and improvements.—ST. MARGARET'S BAY, May 22, 1844.—*St. John's Weekly Chronicle.*

ORDINATION.—On Sunday, the 7th instant, in St. Andrew's Church, Wilmington, the Bishop of Delaware admitted to the holy order of deacons, Mr. Thomas D. Ozanne; also, in behalf and at the request of the Bishop of Pennsylvania, Mr. Edmund Leaf, late of the Virginia Theological Seminary. Morning prayer was read by the Rev. Mr. Van Pelt, of Philadelphia, by whom the candidates were presented. Mr. Leaf has accepted calls to the charge of Christ Church, Pottstown, Montgomery county, and St. Gabriel's Church, Morlattin, Berks county, Pennsylvania.—*Banner of the Cross.*

UNIVERSITY OF PENNSYLVANIA.—The annual commencement of the University of Pennsylvania was held on Monday. Orations were delivered by eleven young gentlemen of the Graduating Class. The degree of Bachelor of Arts was conferred upon twenty members of the Senior Class. The degree of Master of Arts was conferred upon thirty-three graduates of three years standing. The degree of Doctor of Medicine was conferred upon six gentlemen. The degree of Doctor of Divinity was conferred upon the Rev. J. Morton, of Philadelphia. The honorary degree of Master of Arts was conferred on the Rev. William A. Rees, John C. Cresson, Joseph Sixton, and Martin H. Boye, M.D. The honorary degree of Doctor of Medicine was conferred upon Dr. Nathaniel Green, of Danville, Virginia, and Dr. O. E. Hambleton, of Pittsylvania county, Virginia.—*N. Y. Amer.*

PRINCELY DONATION.—Mrs. Gee, of Earls Colone, Essex, with a liberality which will long render her name honored in the district, has given *two thousand pounds* for the erection of a third church in the parish of Halsted, and also *one thousand pounds* for endowing the same. This lady has also at different periods contributed about £500 towards Trinity Church, in the same parish, which is now rapidly approaching completion, and will be a noble structure.—*Eng. paper.*

Calendar.

July.

21. Seventh Sunday after Trinity.
25. St. James the Apostle.
28. Eighth Sunday after Trinity.

August.

4. Ninth Sunday after Trinity.
11. Tenth Sunday after Trinity.
18. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
25. Twelfth Sunday after Trinity.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

Queen's County. Wednesday, July 10th, confirmed 3 in the Chapel of St. Ann's Hall, Flushing, being pupils of the establishment.

City of Brooklyn. Sixth Sunday after Trinity, July 14th, instituted the Rev. Francis Vinton into the Rectorship of Emmanuel Church. Morning Prayer was read by the Rev. Evan M. Johnson, Rector of St. John's Church, assisted by the Rev. Lawson Carter, who read the Lessons; the keys of the Church delivered to the new incumbent in the name and behalf of the vestry by Mr. Conklin Brush, Senior Warden; and the Sermon preached by the Bishop.

Westchester County. Monday, July 15th, consecrated St. Peter's Chapel, Portchester, in the town of Rye, the same being a Chapel of Christ Church, Rye. The Instrument of Donation, and of request for consecration, by the vestry of Christ Church, was handed to the Bishop by Mr. William Bush, Church Warden, and read by the Rector, the Rev. Peter S. Chauncey. The Sentence of Consecration was read by the Rev. William Powell, Rector of St. Peter's Church, Westchester, and the Morning Prayer by the Rev. William M. Carmichael, D.D., Rector of St. Thomas's Hall, Flushing, Queen's County, assisted by the Rev. John F. Schroeder, D.D., Rector of St. Ann's Hall, Flushing, who read the Lessons; and the Sermon preached by the Bishop. Twenty-one of the Clergy were present, including several from the neighboring diocese of Connecticut.

Bishop Onderdonk's Appointments for Visitation.

Tuesday, July 23, Oyster Bay, *Queens County*, Consecration, A. M., Confirmation P. M. Feast of St. James the Apostle, Thursday 25, Pelham, *Westchester County.* 26, New Rochelle.

Eighth Sunday after Trinity, July 28, A. M. Mamaroneck; 4 P. M. Rye. 29, White Plains. 30, Milesquare. 31, Bedford. August 1, North Salem. 2, Somers.

Ninth Sunday after Trinity, August 4, Christ Church, Poughkeepsie, *Duchess County.*

Eleventh Sunday after Trinity, August 18, Hampton, *Washington County*, Ordination A. M., Confirmation P. M. Tuesday and Wednesday, 20 and 21, *Essex County* Mission.

Twelfth Sunday after Trinity, August 25, A. M. Redhook, *Duchess County*, Ordination; 4 P. M. Clermont, *Columbia County*, Confirmation. Tuesday 27, Pleasant Valley, *Duchess County.* 28, Lithgow, Ordination A. M.; Confirmation P. M. Friday 30, Patterson, *Putnam County.*

Thirteenth Sunday after Trinity, September 1, A. M., Eastchester, *Westchester County*; 4 P. M., Westchester. Thursday 5, Rossville, *Richmond County*, Consecration A. M., Confirmation P. M.

Fifteenth Sunday after Trinity, September 15, St. Michael's Church, *New York.* Thursday 19. By request of the Bishop of Connecticut, an ordination at Glenville *in that Diocese.*

Where ordinations or institutions are to take place the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Notices.

NEW EPISCOPAL FREE CHURCH.—The large room, corner of Canal and Hudson streets, is now open on Sundays as a free Church, Rev. E. A. NICHOLS, minister. Divine service at 10½ A. M. and 7½ P. M.

ST. SIMON'S CHURCH.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. July, 1844.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,

July, 1844. 296 East Broadway.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

July, 1844. C. H. WILLIAMSON, 72 Murray st.

Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 10th inst., has received the following contributions:

From Trinity ch, Portland, Ct, Rev S E Emery, rector, $10; through J Loney, Esq, R A in Baltimore, from St Paul's ch, Baltimore, Rev Dr Wyatt, rector, $111 07; St Thomas's ch, Baltimore co, $40; St James's ch, Anne Arundel co, for missions in Illinois, $20—total, $171 07; Rev J Burke, Missionary at Nachitoches, Miss, per D Dana, jr, $10 54; St James's ch, Newtown, L I, for Missions in Ohio, per Rev G A Shelton, rector, $18. Total, $209 61.

THOMAS N. STANFORD, Treasurer,
July 17, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 3d inst. has received the following sums:

From R D V W, $2; Ladies' Association, Brooklyn, L I, per Rev Dr Stone, for Africa, $54 69; through H Trescott, Esq, R A, Charleston, S C, Monthly Missionary Lecture at St Stephen's church, $3 97; Ch offerings of St Stephen's, $7 78; St Michael's ch, for Constantinople, $3; do, do, general, $50 55; S S Prince William's parish, for education of children at China, $35; do, do, for China, $36; several young ladies of the Episcopal Institute, Montpelier, Ga, per Rev Dr Vaughan, for China, $8 06; from Trinity ch, Portland, Ct, per Rev Samuel M Emery, for Constantinople, $10; S school offerings of do, for Africa, $4—$14; through J Loney, Esq, R A, Baltimore, from St James's ch, Annapolis, for Africa, $10; for China, $10; from S school of Grace ch, Petersburg, Va, for education of Nicholas Cobbs, Africa, $20. Total, $255 05.

J. SMYTH ROGERS, Treasurer,
New York, July 16, 1844. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sum, viz:—

From Mr C H Smith, $5; from the ladies of St Bartholomew's S school, to constitute their rector, the Rev Mr Balch, a life member, $25. Total amount, $30.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treasurer and Agent, At the Depository, 20 John street.

New York, July 17, 1844.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of $9 70, from J T H, for the benefit of the poor.

LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received. They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 109 Nassau street; or with the Missionary, 192 Allen street.

July 15, 1844.

PROFESSOR OGILBY'S NEW WORK.

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CATHOLIC CHURCH IN ENGLAND AND AMERICA; Three Lectures.

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July 20. D. APPLETON & CO., Publishers, 200 Broadway.

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July 20—3t

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July 13—eow6t

REPRINT OF THE JOURNALS OF THE NEW YORK CONVENTIONS.

NO. III. of the above Reprint is now ready and for sale—Price Twenty-five cents, by

HENRY M. ONDERDONK,

July 13—2t Publisher and Bookseller, 25 John st.

CHURCHMAN'S LIBRARY.

THE Seventh Number of this periodical for June is now out, containing the conclusion of Christian Morals, by Rev. W. Sewell, and the commencement of the Book of the Church, by Robert Southey, Esq.

The Churchman's Library is published in monthly numbers of 56 octavo pages each, at $2 25 a year, payable, by city subscribers, on delivery of each number. Mail subscribers $2, or six copies for $10 in advance, inclosed to the Publisher, J. R. DUNHAM, Flemington, New Jersey. J. A. SPARKS, General Agent for the city of New York. July 23.

MANT AND D'OYLY'S COMMENTARY, At reduced prices.

THE subscribers have a few sets of this invaluable Bible slightly damaged, which will be sold at a greatly reduced price.

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June 22 139 Broadway.

The Sleeping Baptized.

BY H. F. GOULD.

Among a number of little children who were brought or led to the altar for baptism, I saw one in its mother's arms that had fallen asleep during the prayer; and it did not wake when sprinkled, but was carried away sleeping.

Babe with the sleeping brow and eye serene,
Borne to that altar for the holy rite,
What knowest thou of all this solemn scene?
And where has thy young spirit winged its flight?

Has it not sought the Being whence it came,
Revealed in vision 'mid his shining host,
While thus on earth baptized into his name
Triune, of Father, Son, and Holy Ghost?

There, with thine angel to behold his face,
Dost thou not find him ratify and seal
Our consecration in this sacred place,
While these cold drops thy forehead may not feel?

Does not the dear Redeemer now enrol
Thy name within his book of life, and write
Thy final portion as a ransomed soul,
Eternal glory in the world of light?

What heavenly calm pervades thy tender breast,
And lovely features, cherub like that seem!
No sob, nor fluttering pulse, betrays unrest,
From pain, late sorrow, or affrighting dream.

So once, all peaceful, clothed in infant charms,
Thy Saviour slept, the babe of Bethlehem;
And Jesus, teaching, folded in his arms
Such little ones as thou, and blessed them.

To him in thy pure bud of being given,
In faith and hope, with sacrament and prayer,
Live, and walk through this world a child of heaven,
By grace and beauty leading many there!

Then shalt thou lift thy voice and sweep the strings
Of golden harp, attuned in sweet accord,
Where angels veil their faces with their wings,
While crying "Holy, holy is the Lord!"

From the English Churchman.

National Society.

The following are extracts from the Report of the National Society, 1844:—

"The year which has elapsed since your committee issued their last Report has been so productive in momentous events connected with education, that it bids fair to prove a memorable era not only in the history of this Society, but of the English nation. In the early part of last year the attention of your Committee was forcibly arrested by the facts which were brought under their cognizance relative to the outbreaks which occurred in some of the manufacturing and mining districts during the autumn of 1842. It was clearly elicited from the concurrent but unconcerted testimony of numerous well informed correspondents, that the disturbances were caused not so much by physical as by moral destitution; that they arose not so much from the cravings of want as from the promptings of an undisciplined and disaffected spirit. Further inquiry into the circumstances which attended the riots in different neighborhoods plainly showed, that discontent and insubordination were most rife in quarters which least enjoyed the advantages of education under the superintendence of the Church; whose office it is to teach men, even when suffering under the sorest trials, to 'possess their souls in patience.'

"A report of what has been effected by the General Fund will comprise some account of the various Training Establishments of the Society, upon the maintenance of which that Fund is at present expended.

"As regards St. Mark's Training College at Stanley Grove, Chelsea, a full prospectus of the plan of the Institution was given by the Rev. Derwent, Coleridge, the Principal, in an Appendix to the Report of 1842. A statement of the progress of the Institution up to the present time, furnished by the same gentleman, will be annexed to the Report of the current year.

"In the first instance, St. Mark's College was constructed for fifty-six students; but, by a recent alteration, a few more pupils can be accommodated, and there are at present fifty-eight youths in training. By the original scheme each student was to be trained for a period of three years: and, according to that arrangement, nine pupils, the number first admitted, would now be ready for appointments. The pressure of the demand, however, has caused that the full term of training should in a few cases be anticipated, and four of the young teachers have been already sent out to situations: seven others have left the college during this month, and entered upon their professional duties. Though the object of this institution was not to produce any sudden and striking visible results, yet the actual success which has attended the four young men above mentioned is both gratifying and encouraging. The model or practising school attached to the college has at all times its full compliment of scholars—a sufficient proof of the estimation in which it is held.

"The whole institution was carefully examined last year by the Rev. John Allen, Her Majesty's Inspector of Schools, and a lengthened Report of his visit will be found in the last volume of the Minutes of the Committee of Council on Education. In summing up his account, Mr. Allen observes: 'Different estimates of the value of Mr. Coleridge's plan will undoubtedly be formed by different minds; but what I am concerned to testify is, that, according to my judgment, he has nobly carried into execution his original theory. His pupils will leave the college educated men; their papers show a remarkable power of apprehension, habits of reflection, skill in discrimination, and judgment.'

"This testimony affords your Committee much satisfaction. Their aim in founding the institution was, to rear constantly such a body of elementary teachers; teachers who should not be the slaves of routine and formulas; teachers who should feel a just dignity in their avocation; teachers who should early and habitually regard themselves as concerned in the moral elevation of their fellows—humble workmen in the Lord's vineyard; teachers, in short, who, to use the emphatic expression of Mr. Allen, should likewise be a race of '*educated men.*'

"Your Committee have pleasure in stating, that the training school for female teachers at Whitelands, Chelsea, has now commenced yielding supplies of schoolmistresses. During the past year fifteen pupils were appointed to schools in England and Wales. Out of these, fourteen continue in their situations, and have given just satisfaction in their several charges. The demand, however, still far exceeds the supply, and some measures have been adopted to meet the want. A house adjoining Whitelands has been taken, so that there will be altogether accommodation for about sixty pupils. The number at present in the establishment is thirty-three.

"There are at this time three practising schools attached to the establishment—a middle, a national, and an infant school. The children who attend these schools are instructed by the pupils in training, under the superintendence of the governesses; and for the national model school an experienced mistress has been expressly provided.

"The Westminster Training Institutions for adult male and female teachers continue in full and active operation. There are ninety-one individuals receiving instruction at the present time in Manchester Buildings and Smith's Square. The number of teachers who have been trained and placed in charge of schools since the last Report is 137; and twenty-three persons already nominated to situations have received a course of training in order to qualify them for their scholastic duties. The total number is 160. Some notion of the immediate and pressing demand for competent teachers may be gathered from the fact, that the number of applications during the past year, for masters and mistresses trained at Westminster, amounts to 274. If these institutions had failed the country at this crisis, or had not so well responded to the demand, the consequences might have proved very disastrous. But your Committee are happy to add, that the *qualifications* of these teachers, as well as their *number*, afford matter for congratulation. Testimony to their fitness for conducting schools has been constantly received from the parochial clergy and other competent judges. They are found equal to their work, though not above it; desirous of giving satisfaction in their sphere, though not ambitious of rising beyond it. This is a gratifying proof of how much our national Church can accomplish towards producing a race of skilful teachers—even upon the inexpensive system of six months' training—by a careful selection from among her children of well disposed and fairly educated individuals.

"The Central or Model Schools at Westminster, in which all the teachers in training are instructed and practised in the art of teaching, have been carried on as usual. The girls' and infants' schools are not less efficient than heretofore. The boys' school, notwithstanding the protracted want of an assistant-master, has never been in a more satisfactory condition. For this state of things the Society is indebted to the persevering but unostentatious zeal of the head-master, Mr. Wilson. In addition to the ordinary operations of this school, a number of well recommended youths have been admitted, during the last year, as paid monitors, with a view to their becoming assistant-teachers, and eventually masters of schools. The instruction given them by Mr. Wilson, after school hours as well as in school, is purely a preparation for usefulness. Their training is essentially practical; and the acquisition and application of knowledge go on almost simultaneously. They thus insensibly gain a power of reproducing, and a habit and love of communicating, what they know, which eminently fit them for their future laborious duties. Several of these pupil-teachers have already been placed as assistants in large schools in Leeds, Keighley, Wrexham, Portsmouth, and elsewhere; and gratifying testimonials have been received of the general propriety of their conduct, as well as of their efficiency in the school-room.

"Your Committee have not overlooked the increasing importance attached to music as an element in education, and they have secured the services of Mr. Hullah, to conduct musical instruction on a system similar to that of Wilhem, in all the training institutions of the Society. Care will be taken in the selection of the airs and words to be taught. Such tunes will be practised as seem calculated, while they refine the tone of mind, to infuse energy into the will; and such words will be chosen as breathe a devout and loyal spirit—words which will create a correct standard of taste in the learners, so that they may be led to reject, with disgust, songs of a vulgar or demoralizing tendency. It is thus hoped, through the powers of harmony in general, to exert a beneficial influence in the formation of character. But your Committee have more particularly in view the cultivation and improvement of Church psalmody, by instructing in sacred music the future instructors of Church schools. Your Committee are anxious to rescue Church psalmody from the untutored efforts which cause it, in so many places of worship, to be submitted to as a custom, instead of being engaged in for the expression and excitement of spiritual devotion. They look forward, however, through the instrumentality of the school-room, to a better order of things. They trust to obtain more justice for the inspired strains of the sweet singer of Israel, as a part of divine service; so that even those who cannot swell the note of praise with their voice shall, by the concord of solemn sounds which they hear, be filled with 'melody in their heart to the Lord.'

"As regards the Inspection of Schools, the Society has no officer at present, paid either wholly or in part out of its funds, who is employed in that work.

"As the number of schools assisted by grants out of the parliamentary vote increased, the Education Committee of Privy Council have augmented their staff of inspectors; and there are now five inspectors appointed by her Majesty in conformity with the order in Council, dated August 10th, 1840. These officers cannot claim admission into any schools except those which have received aid from the parliamentary grant since the establishment of the Committee Council. But that Committee have made arrangements for their inspectors to visit schools which have not received such assistance, where the Managers intimate a willingness that their schools should be *periodically* inspected. That the managers of such schools should consent to a *periodical* inspection is perhaps requisite, in order that the Committee of Council may know what number of inspectors they will want to employ, and may regulate conveniently all the details necessary for carrying the inspection into effect. It is perhaps needless to observe, that no length of time is prescribed during which managers would be expected to submit a school to the periodical visits of the state inspector; and of course it would be competent to them, for any good reason, to withdraw from the arrangement.

"It certainly appears not unfitting that wherever public money has been given to assist, in however small a proportion, the establishment of a school, there should be persons acting under the State to inspect and *see* that every attempt is made to fulfil the conditions upon which that money was allotted. And, generally speaking, it cannot be doubted that inspection, under competent and legitimate authority, is calculated to produce beneficial results, by exerting upon schools a constant stimulus from without, and arresting their natural tendency to relapse into torpidity. Inspection may also conduce to the liberal maintenance of a school, by furnishing an assurance to subscribers that their money will not be thrown away. At the same time, it is a business which requires the nicest circumspection, even where the inspecting power is most reverenced. Every thing depends upon the mode of carrying it into operation. Unless entire confidence and harmony subsist between the managers of schools and the inspecting authority, not good, but evil, must inevitably ensue. In the present case your Committee incline to augur happy results, from the qualifications of the gentlemen who have been appointed inspectors under the Government, with the concurrence of the heads of the Church: and in the training institutions of this Society, which have been aided by the parliamentary grant, every proper facility will be afforded to the inspector.

"Your Committee have satisfaction in announcing that, since the last Report, some progress has been made by the Society for Promoting Christian Knowledge towards preparing a complete set of useful and cheap class books for schools. A 'first book,' eight 'catechetical books,' and a 'History of England,' have been adopted by that Society, and will shortly be published. Several other books are in the course of preparation. It is hoped that a set of books thus prepared and authorized will promote increased uniformity as well as efficiency in Church schools."

From Littell's Living Age.

Religio Medici. *Its Sequel, Christian Morals.* By Sir Thomas Browne, Kt. M.D. With Resemblant Passages from Cowper's Task, and a Verbal Index. Longman & Co.

The present, we are told by the editor, is the first correct edition that has been printed of this quaintly attractive book. A table of errata to the edition of 1643 shows, he observes, that it underwent a nice examination by the author; yet all subsequent editions have overlooked this important table.

It is pleasant after many years, to renew one's acquaintance with an old literary favorite and friend. To enjoy such a work, the reader must be willing to enter dramatically into its scope and design—to see the author in it rather than his subject—to take pleasure in his egotism, and sympathize with his idiosyncracy. Here, then, is a benevolent genial nature, revelling unembarrassed in its own riches, believing and loving for the mere sake of believing and loving, and affecting occasional doubt only by way of relief from the monotony of one prevailing sentiment; uttering its opinions as heresies, and defending its heresies as orthodox dogmas. Nothing is more amusing than such a display of mono-dramatic character; nothing more delightful than the individuality of it. Every class and section of readers can find something to like and agree with in the *Religio Medici*; and no reader will find anything to quarrel with, when rightly understood, and in relation to the author's personality, unless he be a bigot or a partizan. Those who are disposed to what Sir T. Browne calls "wingy mysteries in divinity," will here receive sufficient encouragement to the exercise of an active faith; and those whose minds are troubled with suspicions and misapprehensions, will here meet with a friend and brother who will freely confess to the same difficulties, and yet demonstrate their consistency and compatibility with the constant possession of a willing belief, so powerful and energetic in its nature and quality, that, like Aaron's rod, it swallows them up, and makes nothing of them.

Much grave matter, too, may here be gleaned—thoughts deep as the centre; clear, and pure, and lofty, as the Empyrean—wisdom made visible in the mirror of the universe—cryptic meanings in all apparent chances, that substitute Providence where others would read Fortune, and ascribe "the swing of her wheel," not to the motion of "intelligences," but to "the hand of God," wide-reaching charities, willing to believe all things and so thorough a perception of the soul's immortality, as to predicate no miracle, but the privilege of her own proper nature, for her outliving death. Fancies also of the finest and subtlest vein abound in the mine of this old book; some of them best contemplated in the obscurity of their origin, and others that will bear bringing to the broader light of the present day. How exquisite the author's notion, that he was not so much *afraid* as *ashamed* of death!—that we are happier with death than we should have been without it!—and that to be immortal, we must die daily!—Nor let us idly esteem such sportive phrases as mere verbal clenches; but appreciate them for thoughtful concatenations such as, in the more favored hours of meditation, come together in the world of mind, after long wandering about its borders, and are recognized by their parent as brethren, by reason of their unexpected similitude. In the harmony of their welcome, you shall hear the loftiest utterances of truth, and of that philosophy, which, by the necessity of its being, is anticipative of all possible science. Such as this:—

"I believe the world grows near its end, yet is neither old nor decayed, nor will ever perish upon the ruins of its own principles. As the work of creation was above nature, so its adversary, annihilation; without which the world hath not its end but its mutation. Now what force should be able to consume it thus far, without the breath of God which is the truest consuming flame, my philosophy cannot inform me. Some believe there went not a minute to the world's creation, nor shall there go to its destruction: those six days so punctually described, make not to them one moment, but rather seem to manifest the method and idea of the great work in the intellect of God, than the manner how he proceeded in its operation. I cannot dream that there should be at the last day any such judicial proceeding, or calling to the bar, as indeed the Scripture seems to imply, and the literal commentators do conceive; for unspeakable mysteries in the Scriptures are often delivered in a vulgar and illustrative way; and being written unto man, are delivered not as they truly are, but as they may be understood; wherein, notwithstanding, the different interpretations according to different capacities may stand firm with our devotion, nor be any way prejudicial to each single edification."

This, however, is not a book to be quoted, but read. We therefore commend the present edition to the studious reader, protesting only against the list of so-called "resemblant passages," with which it concludes. With one or two exceptions, never perhaps was contrast rather than comparison so prerogative and cardinal.—*London Athenæum.*

Baptismal Regeneration.

"Baptism is a Sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace; of his ingrafting into Christ, of *regeneration, of remission of sins*, and of his giving up unto God through Jesus Christ to walk in newness of life."—*Westminster Confession of Faith*, chap. xxviii. Sec. 1.

Preaching.

The public reading of Holy Scripture in the Church is properly called preaching, on the authority not only of Hooker and other prominent Theologians, but of the inspired Apostle. In Acts xv. 21, St. Paul says: "Moses hath them that *preach* him, being read in the Synagogues every Sabbath day.

The Archbishop of York is now the oldest member of the House of Lords, being 87 years of age.

COLLEGIATE INSTITUTE,
Tompkinsville, Staten Island.
Rev. THOMAS TOWELL, A. M., Principal.

PARENTS who have children to be educated, are respectfully invited to visit this Institution, and they will find that, as to situation and advantages, it cannot be surpassed by any on the Island.

The course of instruction comprises the *English* in all its branches, Latin, Greek, French, Italian, Spanish and German.

The Principal, who has been educated in Trinity College, (Dublin,) and has taught for several years in this country, takes charge of the Classical Department.

The English Department is attended to by a gentleman from one of the most celebrated Academies in the State who is both experienced and competent.

The French, Spanish, Italian, and German are taught by a Parisian, a graduate of the College Royal de Louis-le-grand, and a person of high literary attainments.

No Teachers are engaged but such as are fully qualified and possess withal established *Christian principles.*

TERMS.—Board (including washing) and Tuition, in a full English course, together with the languages, if desired, per annum, payable quarterly, and in *advance*, $200.

N. B.—Each Pupil must be furnished with a Bible and Prayer Book, if he belong to the Episcopal Church, which is most convenient, Bed, Bedding, Towels and Napkins.

☞ Persons wishing to visit the School, will be directed from the Planter's Hotel.

REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D. D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D. D., Pres. of Geneva College, Rev. P. A. Proal, D. D., Rector of ——, Utica, and L. Bush, D. D.

Laity—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

TRINITY SCHOOL,
No. 76 Varick Street.
Rev. WILLIAM MORRIS, Rector.

THIS Institution consists of a Classical and an English Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence Sept. 1, and end		Nov. 23.		
2d do.	"	Nov. 24,	"	Feb. 15.
3d do.	"	Feb. 16,	"	May 9.
4th do.	"	May 10,	"	July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first Wednesday in June and November.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.
June 29—yly W. H. PADDOCK.

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

THE Rev. C. H. Williamson, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

Terms.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, if paid in advance. The term consists of eleven weeks.
April 6, 1844.—yly

TRINITY CHURCH CEMETERY, AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above. August 12—tf.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphins, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with or inquiries made of
JAMES A. SPARKS,
Feb. 10. 161 Fulton street, New York.

BELL & ENTWISLE,
Booksellers and Stationers, Alexandria, D. C.

HAVE constantly on hand all the publications of James A. Sparks, New York, and are regularly supplied with all the standard theological works of the principal publishers in the United States.
April 20—tf

MISS C. MICHAEL'S
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
No. 28 Bleecker Street, (near Broadway,) New York.

THE course of instruction comprises the English, French, Latin, Italian, and German Languages; Orthography, Reading, Writing, Arithmetic, Geography and Astronomy, (with the use of the Globes,) Botany, Algebra, Geometry, Geology, Natural, Moral and Mental Philosophy, Rhetoric, Belles Lettres, Composition, Ancient and Modern History, and Plain and Ornamental Needlework.

TERMS.

Board (including washing,) and Tuition in any of the English branches, together with the Latin and Greek Languages if required, per annum, payable quarterly, always in advance $225 00

N. B.—Each pupil to be furnished with a Bible, Bed, Bedding, and half a dozen Towels and Napkins.

Terms for Day Scholars, payable in advance.

Introductory Class, First Division	$5 00
" " Second Division	7 00
Junior Class	9 00
Senior Class	12 00

Extra Charges per Quarter.

		MUSIC DEPARTMENT.	
French	$5	First Class	$15
Latin	5	Introductory Class	10
Italian	5	Guitar	15
German	5	Harp	30
Drawing	3	Use of Piano	3
Drawing and Painting in Water Colors	4	Vocal Music in Classes	2
		Dancing	10
Oil Painting	10	Wax, Fruit & Flowers,	10

Ornamental Needle Work, including Silk and Worsted Embroidery, each,	$4 00
Fuel for the Season	2 00
Stationery	1 00

No deduction for absence. Particular attention will be paid to the younger children. A conveyance will be provided for children living at a distance, at a moderate expense.

References.—Rt. Rev. Benj. T. Onderdonk, D. D., Rev. Thos. McAuley, D. D., Rev. Lot Jones, Rev. Francis L. Hawks, D. D., Rev. Lewis P. W. Balch, Henry E. Bartlett, M. D., Thomas Boyd, M. D., Chas. King, Esq., Lyman Cobb, Esq., Charles H. Roach, Esq. Wm. Beach Lawrence, Esq., George D. Strong, Esq.
New York, May 1, 1844. yly

CHURCH PAMPHLETS.

JAMES A. SPARKS, No. 161 Fulton street, New York, (up stairs,) has just published and for sale,

Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Melancthon, and Luther. Price, 12½ cents.

A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey. Taken from the Churchman of July 8, 15, 22, 29, and August 5, 12, 19 and 26. pp. 116. Price, 25 cents.

A Letter to a Parishioner relative to the Ordination of Mr. Arthur Carey, by the Rev. B. I. Haight. Price, 6¼ cents.

Mutual Forbearance recommended in Things Indifferent. A Sermon, preached at the Consecration of the Church of St. John Baptist, in the Parish of Hawarden, by the Rev. Dr. Hook, and dedicated to the Rev. Dr. Pusey.

Errors of the Times; a Charge delivered by the Rt. Rev. Bishop Brownell, of Connecticut. Price, 12½ cts.

No Union with Rome. By the Rev. Dr. Jarvis.

Revivalism and the Church. By a Presbyter of the Diocese of Connecticut. Price, 12½ cents.

The Church's Law and the Church's Liberty. A Sermon by the Rev. Smith Pyne, A. M. Price, 12½ cts.

The Liturgy in No Danger. A Letter to the Author of an article in the New Englander, for October, 1843. Price, 10 cents.

A Letter to the Rev. Dr. Bushnell, on the Rationalistic and Infidel tendencies of certain passages in his address, &c. &c. Price, 12½ cents.

Reasons why I am a Churchman; or, The Episcopalian Armed against Popular Objections.

Episcopacy Divine in its Origin, and unbroken in its succession.

Mariolatry, or Facts and Evidences demonstrating the Worship of the Virgin Mary by the Church of Rome. By Rev. T. Hartwell Horne, D. D., Edited by Dr. Jarvis. Price, 25 cents.

Church Authority, a Sermon by Rev. L. Windsor.

The Priesthood in the World, a Sermon by the Rev. Dr. Wyatt, of Baltimore.

The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis. June 22.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION

WILL republish as early as practicable, with beautiful illustrations, the following books recently received from England.

The Shadow of the Cross—*An Allegory.* By the Rev. W. Adams, M. A.

The Distant Hills—*An Allegory.* By the same author.

Late Publications of the Union.

Beavens's Help to Catechising—120 pages 18mo. stiff pasteboard covers.

The *same*, on fine paper, with an *Introduction* by the author, 144 pages, 18mo., fine muslin.

The Rector's Visits, or Stories on the Lord's Prayer.

The *Children of Hazlewood School.*

James Ford, or The Heedless Boy.

The Early Called—A Gift for Bereaved Parents. By the Rev. W. H. Lewis.

The Juvenile Repository. Vols. 1, 2 and 3. Being the republication of a portion of Burns's (London) Juvenile Series.

The Adorning of Good Works.

Sacred History—Old Testament.

Orders may be addressed to
DANIEL DANA, Jr., Agent,
June 15—tf 20 John street, New York.

ORGANS.—The subscriber offers for sale the following Organs:—One Organ in a Grecian case, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep, with a general swell—compass of keys from GG. to F. in Alt. Stops as follows: Open Diapason, Stop Diapason Bass, Stop Diapason Treble, Principal Fifteenth and Trumpet; a pedal to take off the chorus stops.

Two Organs same as above with the exception, the compass of the keys from CC to F, in Alt—dimensions of case 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep.

A second hand Parlor Organ.
HENRY ERBEN,
Oct. 1—tf 172 Centre st., head of Canal st.

ORGAN MANUFACTORY,
Anthony Street, New York.

GEORGE JARDINE. Among the many applicants for patronage, he respectfully solicits a share; believing that his Organs are most certainly not inferior to the productions of any in this country.

For sale—A variety of Church, Parlor, and Church barrel Organs, or "Dumb Organists;" of which latter, he was the first to introduce into America nearly eight years ago, and for which he has gained great celebrity.

N. B.—G. J. is a practical voicer, tuner, and finisher of every instrument manufactured at his establishment, and he had long experience as such in two of the largest organ manufactories in London. March 23.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to. THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

ORGAN FOR SALE.

THE Organ now in Emmanuel Church, Brooklyn, having Open and Stopped Diapasons, Principal, Fifteenth, Dulciana, and Flute Stops, in a General Swell, Couplers from GG. to C., and a pedal for taking off the Chorus Stops. This is a very beautiful instrument for the quality of its tone; it is well adapted for a moderate sized Church, and will be sold cheap for cash, or a liberal credit will be given if required. Apply at 104 Hicks street, Brooklyn, or to William Dubois. Piano Forte Manufacturer, 315 Broadway, New York,
June 15—4t$

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